

Library of the Theological Seminary.

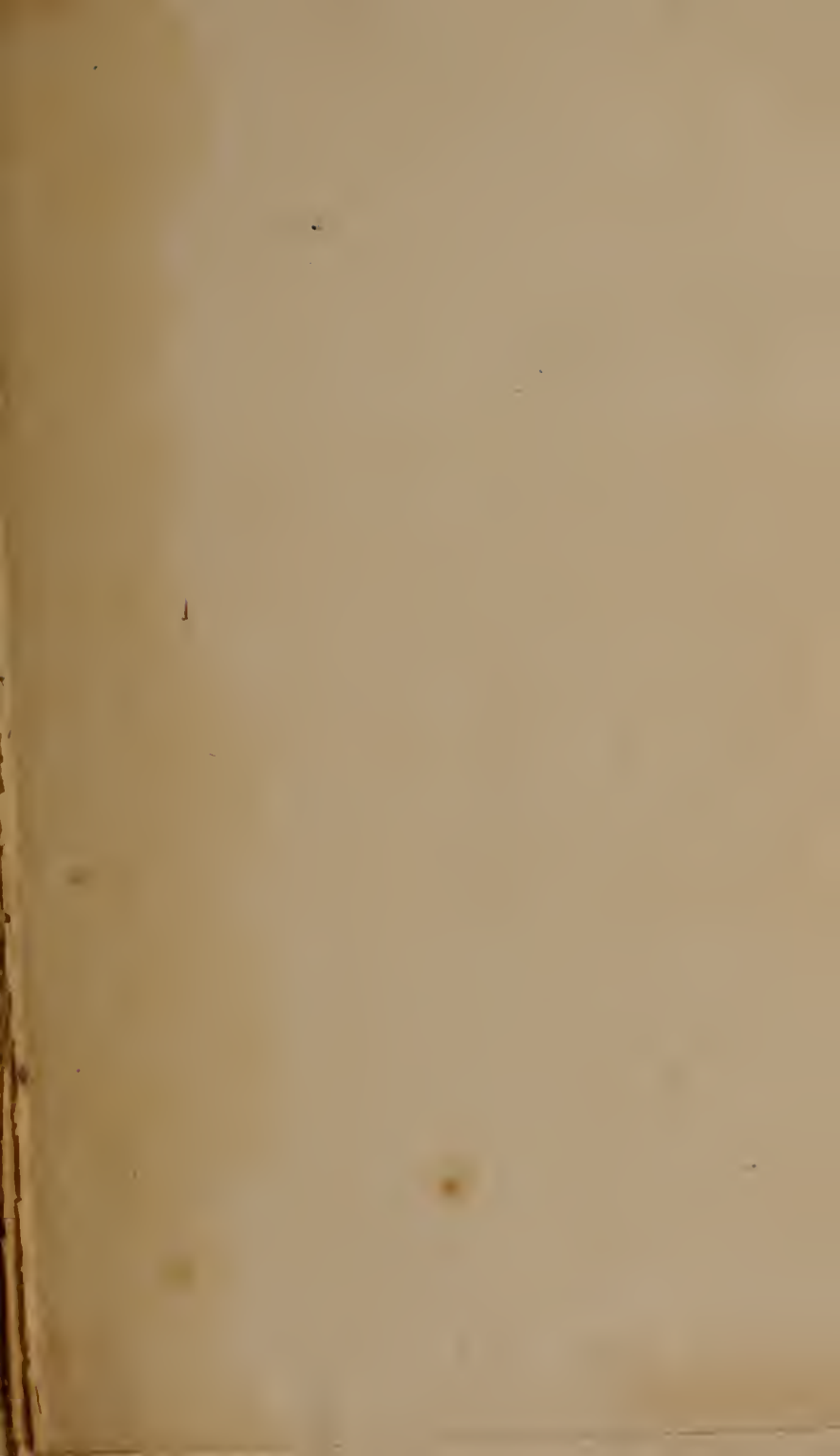
PRINCETON, N. J.

Division.....*I*.....

Section*7*.....

Shelf.....

Number.....



THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

OCTOBER, 1823.

LETTER FROM RABBI HART
SYMONDS.

To the Editors of the Jewish Expositor.

(Translated from the Hebrew.)

Gentlemen,

HAVING seen in one of your numbers a letter from the Rev. John Rogers, in reply to a late publication of mine, in which I had controverted that gentleman's observations on Gen. xlix. 10.; (a passage of Scripture from which he attempts to prove that Jesus of Nazareth is the Messiah; arguing that שבט, signifies a sceptre, and מחקק, a law-giver, and שילה, the Messiah; and since the law-giver and sceptre have departed, that Shiloh must have come; and since those occurrences took place about the time of the birth of Jesus of Nazareth, that he must necessarily have been the Messiah;) therefore, finding that Mr. Rogers's eyes are not yet open, I have thought it necessary to offer him some farther explanation of my views.

As to the several passages in the Old Testament, which some suppose to refer to Jesus of Nazareth, I have shown the contrary at large, in a work, now in the press, entitled, "*Milchamoth Amunah*;" and I intended to remain quiet until the publication of that work, and the answers which may follow it; but observing Mr. Rogers apparently un-

able to answer some questions which I had proposed to him, but rather discovering great weakness in his efforts to maintain his interpretation of the sceptre and Shiloh, I am induced to repeat my attack.

Allowing for a moment that *shebet* signifies a sceptre, and *mechokek* a law-giver, as well as *Shiloh* the Messiah, I must still maintain this to be no proof, that Jesus of Nazareth is that Shiloh or Messiah. On the contrary, I can show, that Jesus could not have been the Shiloh predicted by Jacob. For referring to the beginning of that address of Jacob to his children, we find the following words, "Gather yourselves together, and I will show you what will befall you in the latter days;" that is, after the expiration of a certain period, such things would come to pass. Now I desire Mr. Rogers to inform me what extraordinary period had finished at the birth of Jesus? It cannot be said that he was born at the end of the Babylonish captivity, for that had terminated more than three hundred years before him: neither can that lamentable occurrence, the destruction of the second temple, be intended, for that happened more than seventy years after his birth.—And by the way, how can it be said that the prophet Haggai, when he says, "Greater will be the glory of this latter house than that of the former, and I will fill this

house with glory, &c." refers to the appearance of Jesus; when in fact, the temple was about to be dishonoured and destroyed, and during the whole of his life, while it was yet standing, nothing but contention and strife was carried on in it?—Nor can it be maintained, that he came when sin had ceased upon the earth; for where is the nation to be found that has ceased to sin, even from the period of his coming until now? Neither in his days, nor ever since, has a people of that character existed. That it was not the case in his days may be proved from Matthew xvi. 4. where he calls the people "an evil and adulterous generation." But should it be said that there were some who then believed on him, and those were the persons who had "made an end of sin;" to this I reply, that according to the New Testament their number was small, so that in them could not have been fulfilled that prophecy, "The earth shall be full of the knowledge of the Lord, as the waters which cover the sea;" (Hab. i. 14.) and even in our times, we see daily that those who believe are adding sin to sin. For Jesus himself told his disciples, "Do not think that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil, &c." (Matthew v. 17—19.) and again, "It is easier for heaven and earth to pass, than one tittle of the law to fail;" (Luke xvi. 18.) Yet you do contrary to his own admonition; you pay no respect to the law. But it has been asserted, that he intended the law to be observed only until he should have entered into the kingdom of heaven, and not after that event. To which I reply, that even after his entrance (as you believe) into that kingdom, he commanded the law of Moses to be kept; which may be proved from Matthew v. 19. where it is said, that "Whosoever shall destroy one of the least of these commands, and teach men so to do, he shall be called least in the kingdom of heaven." Thus it appears that even after Jesus should have entered on

his heavenly kingdom, men were yet to be required to keep the law; how then, I ask, if those who believe in him transgress his own commands, can they be said to cease from sinning.

I desire also to be informed from whom the *sceptre* departed in the days of Jesus. Should it be answered, from Judah, this would be a great error; for in fact, the regal sceptre had already departed from Judah at the removal of Zedekiah, the last king of that tribe, more than four hundred years before the birth of Jesus, nor has it ever since returned; and as for Herod, who was not of the tribe of Judah, his sceptre did not depart at the coming of Jesus.

From the foregoing considerations it is evident that Mr. Rogers's interpretation of Gen. xlix. 10. is in opposition to his own belief; but to fill up the measure of his errors, he has adduced, as a farther proof that Jesus was the Messiah, Isaiah ii. 3., and Micah iv. 2. where it is written, "and he will teach us of his ways, &c." which Mr. Rogers interprets of the teaching of Jesus. But this proof likewise falls to the ground by the same reason mentioned above; as we again read "in the latter days," meaning after a certain period; and, beside this, the impossibility of that interpretation is so clear, that the argument scarcely requires a reply, for it is there written, "And it shall come to pass in the latter days that the mountain of the Lord's house shall be established." Now it may be asked, what more solid establishment did the temple of the Lord receive at the coming of Jesus? On the contrary, it rather drew near its destruction; and indeed we are told in Matthew xxiv. 2., that Jesus himself spoke of the destruction which was about to come, "Verily I say unto you, one stone shall not remain upon another, which shall not be demolished." Again, we read in Isaiah ii. 4. "And he shall judge amongst the heathen, &c. and they shall beat their swords into ploughshares, and

their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." But Jesus said the very reverse, "Ye will hear of wars and rumours of wars, &c. for nation shall rise against nation, and kingdom against kingdom;" in direct contradiction to the prophets. Let therefore every rational mind consider whether there be common sense in this interpretation.

An interpretation, somewhat like the above of Mr. Rogers, I have elsewhere found, concerning the birth of Jesus, from an unmarried woman; as if this had been foretold by Jeremiah (xxxi. 22.) "For the Lord hath created a new thing on the earth, a female shall encompass a man." I was greatly astonished at such a visionary idea, and so I am confident will be every reasonable man. For thus would I explain the passage: the prophet, let it be observed, calls the people of Israel in several places by a female appellation; as in this very chapter, ver. 4. "Again I will build thee, and thou shalt be built, O virgin of Israel, &c." So in ver. 21, "Turn again, O virgin of Israel." The feminine term appears to be applied to them, because of their weakness of mind and heart, discovered by their want of resolution to return to God with becoming repentance, and by their despair of the acceptance of their repentance; concerning which the prophets reprovèd them in various places, as for instance, Isaiah, "The sinners of Zion are afraid, fearfulness hath surprised the hypocrites: who amongst us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?" (xxxiii. 14.) and Ezekiel likewise says, "Thus ye speak, If our transgressions and sins be upon us, and we pine away in them, how should we then live?" (xxxiii. 10.) So also Hosea, "Ephraim is like a silly dove without heart." (vii. 11.) Now Jeremiah had before reprovèd the people of Israel, saying, "Circumcise yourselves to the Lord, and take away the foreskins of your

heart." (iv. 4.) "The days will come when I will visit every circumcised person because of the uncircumcision;" (ix. 25.) (the Lord at the same time having promised, that should they even not repent of themselves, he would himself remove the stony heart from them, as we read in Ezekiel xxxvi. 26., and Hosea x. 5.) Jeremiah also said, "Set thee up way-marks, and make for thee bitter lamentations; (תַּמְרוּרִים) for the true signification of which, see Isaiah xxii. 4. where we read אִמְרָר בְּבִכּוֹ; set thine heart toward the highway, (that is, remove that weakness of heart in which thou art wont to walk;) turn again, O virgin of Israel, (that is, thou Israel who possessest the weakness of a woman; remember thy name is Israel, which is the name of a man.) The prophet then continues, "How long wilt thou go about, O backsliding daughter," or weak woman? Thou oughtest to know that "the Lord will create a new thing on the earth," which is, he will make thy heart to change from that of a woman to that of a man; he will remove the stony heart and give thee a heart of flesh, agreeably to the prophecies of Ezekiel and Hosea. This is the new creation and new covenant mentioned in v. 31. and of which Ezekiel speaks, xxxvi. 26. Let the impartial reader now judge, which of the two explanations is the nearer the truth.

A similar interpretation has been given of Zechariah xiii. 7. of which I was not aware, until a certain person requested me to explain that passage, when looking into the English version I discovered his motive. This verse is expounded by Christians as referring to Jesus of Nazareth: an explanation which, like the former, is most absurd; for they do not enquire after the truth by the context, but merely pick out an unconnected sentence, and explain it according to their prejudices. For my own part, I long to discover the truth, and in my pursuit of it, I find it necessary to examine the context. The passage before us reads thus,

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." Now Christians will have it, that this passage refers to Jesus of Nazareth, and will then argue that he is called "the man, the fellow of God;" but that this is a palpable error will immediately appear. First, if he be the fellow of God himself, how should God say that he will awaken his sword against him? Secondly, if he be that true Shepherd which they suppose him according to their sense of the passage, is it likely that God, his fellow, should smite him? Thirdly, we are at a loss to know who are "the little ones." But the true interpretation of this passage may be gathered from the preceding chapters. In Zech. x. 3. we read, "Mine anger was kindled against the shepherds, and I punished the goats; for the Lord of Hosts hath visited his flock the house of Judah;" whence we learn three things; first, that the kings of the earth are called shepherds; secondly, that the goats, or little ones, are inferior authorities; and thirdly, that the house of Judah and the children of Israel are his flock. We are still however ignorant of the reason why the Lord's wrath should be kindled against those shepherds and goats, at the time of his visiting his flock; but looking into Zech. xi. 3—5. we obtain a clearer light on the subject; "Whose possessors slay them, and hold themselves not guilty," that is, those who molest the Jews, say it is no sin against God. The same was proclaimed by the prophet Jeremiah, l. 6, 7. "My people have been lost sheep, &c. All that found them have devoured them, and their adversaries said, We offend not, because they have sinned against the Lord." They have indeed sinned, but their adversaries did not say the truth, as we read in Jeremiah xxiii. "Israel was holiness unto the Lord, and the first-fruit of his increase; all that devour him shall offend; evil

shall come upon them, saith the Lord." But to return to our subject in Zech. xi. 3—5. We find a similar prophecy in Joel iii. 6—9, and again in Zech. xi. 10, 11. "And I took my staff Beauty and cut it asunder, that I might break my covenant which I had made with all the people, and it was broken in that day; and so the poor of the flock that waited upon me knew that it was the word of the Lord." On examining the foregoing passages, every observer must perceive that the shepherds there mentioned, are the kings upon earth whom God hath appointed to rule his people; and every earthly king may be considered, to a certain degree, as the fellow of God, inasmuch as God hath communicated to him power to rule and to execute judgment on the earth, to punish evil-doers and reward the righteous; for by this means the world is kept in order. Now it is the pleasure of the Supreme Being that his own people should be placed under this same authority, and that these shepherds should watch over them to preserve them from injury; but, alas, the shepherds do not at all times act faithfully according to the trust reposed in them; and therefore will he in the latter days awaken his sword against them and their nobles, who have joined in the same oppression of his flock. This is what Zechariah meant when he said, "Smite the shepherds," namely, the tyrannical kings, and then "the flock shall be scattered" from under their power, for God himself will lead them and feed them in a goodly pasture. I request now every prudent man to judge between their and my interpretations of this passage of Scripture, by which they endeavour to make a Jew believe that Jesus is the Messiah. What can be gained by building on a foundation so weak that it cannot stand investigation, but must fall to the ground?

In conclusion, I would say, may every one reflect, that man was created not merely to eat and drink, and pursue worldly pleasures; but

let him rather remember, that after all he will return to the earth from whence he is taken; and that he who cares for his soul, ought to serve his God faithfully, knowing that he is alone in the heavens above, and upon the earth beneath, and there is none beside him.

I am, yours, &c.

HART SYMONDS.

REMARKS OF RABBI CROOLL.

We have received the following communication from Rabbi Crooll of Cambridge, and we admit it, because we wish to encourage discussion between Jews and Christians, and it will give our correspondents an opportunity of addressing to him and his brethren such arguments as are calculated to meet their prejudices on the great question at issue between us.

To the Editors of the Jewish Expositor.

Cambridge, Aug. 26, 1823.

Gentlemen,

You will be pleased to allow a place in your Jewish Expositor for a brother Jew who wishes to communicate a few remarks on the times, and on a few of the prophecies of the sacred volume of the Old Testament.

The Conversion of the Jews.

Your constant labour for several years past to promote Christianity among the Jews, must convince any Jew of understanding, that your motive is to please God. You think that your Society is doing the will of God, to be the instruments, in his hand, of bringing forth light out of darkness; of enlarging the kingdom of God among the children of men; and of hastening the day of that great event which is looked for so anxiously. But, alas! how often are men mistaken, and, guided by uncertain thoughts that will carry them away by a tempest, so that they become at

last entangled in a net, like a fish, from whence there is no way of getting out.

I do not wish to be hasty with the pen to mark down matters of inaccuracy, but rather wish to reason with you honourably and seriously; particularly on a subject of so high a nature as this is; peradventure good may come forth at last either to one or to the other, or to all. It is true, and it is the belief of many of our learned, that the time of the restoration of the Jews is nearly at hand, but that your Society should be the instruments of that great and glorious work, is not recorded in the Old Testament; how then can it enter into the mind of any well informed Jew that your Society is stirred up by the Spirit of God to do his work, when we find recorded the following words: "For thus saith the Lord of Hosts; After the glory he hath sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye," Zech. ii. 8. This passage must be understood in the following manner: "After the glory," that is, when the glory shall depart from Israel, and at the time when they shall wander among all nations, and be spoiled by them, the prophet was commanded by the Holy Spirit, to proclaim, before the event took place, the following words to all nations, saying, "He that is touching you, is touching the apple of his eye." Mark the word, יְיָ,

'touching.' This word is the Benoni of Kal, or the participle present. This participle has in itself the power partly of the preter and of the present, and of the future. That the nations at no time should hurt the Jews, either in body, or in substance, or in their religious opinions, but leave them in the way the nations found them: but otherwise, the nations are all considered as touching the apple of "God's eye." Now will this not convince you, that your Society fights against God. Yet still I am not positive.

If I should be considered in the wrong, and mistaken, I am not deaf to a true reasoning. Set me right. I am ready to listen to what you have to say on this subject.

The Jews' Opinion.

After all, I am still of opinion, that your Society is stirred up by God, to bring forth through you salvation in a hasty way to the Jews; by a way of which your Society is yet ignorant; you work, but you know not what you work; but in the end thereof it will be known to you and to all the world.

The promise of God.

The promise of God was given to Israel long ago to restore them to his favour, and settle them again in their own land; it is certain and sure. We also know that God is merciful to every one, to the Gentile as well as the Jew. We also know that his delight is to save every sinner who turns to him with a pure heart; but to Israel more so; for unto them is given the promise over and above, even to forgive all their sins at last, and will remember them no more, Jer. xxxi. 34. And though God is merciful to all, at the same time we also know, that he is a God of justice to punish sinners for their crimes. And here we confess, that we Jews are all sinners, and have offended God, and do offend him daily with divers crimes, and are not worthy to obtain any mercy; but still the Almighty, by his infinite wisdom, will easily find ways and means to deliver us, by the hands of his two faithful servants: the one, Elijah the prophet, and the other, the Son of David. As it was in the beginning, even so it will be in the end.

The Two Great Commandments.

Before the Law was given, the children of Israel had for their law, only to observe two commandments. The one, to worship nothing else but the true and only God: the

second, was Circumcision. These two commandments were first given to Abraham; "And I will establish my covenant between me, and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." "This is my covenant which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised." Genesis xvii. 7. 10. These two commandments are the whole foundation of the Law of Moses, and any Jew that observes not these two precepts, is no more a Jew, because he has cast behind his back the whole law. Abraham instructed his son Isaac the same, Isaac instructed Jacob the same, Jacob instructed his sons and their children, even all the seventy, that went down with him into Egypt. And during the lives of the above seventy, all their children, and their children's children strictly observed these two great precepts; but after the death of the seventy, the people observed neither the one nor the other; in short, all of them went after the false gods of the Egyptians, except the tribe of Levi, who observed both; thus they forsook the law of their forefathers, given them by God.

The gods of Egypt were at that time the sheep and the lamb.

The children of Israel were sentenced by God to be in bondage four hundred years; but at last reduced to only two hundred and ten. When God called Moses, and said to him, Go into Egypt, and bring forth my people out of their bondage, they were not worthy to be delivered, because they all became idolatrous. But what was to be done? The time was at hand to fulfil the promise was given to the fathers.

The Old Commandment recovered completely.

Here God said to Moses, My people shall not go out from their bondage, until they turn to me first:

that is, in keeping the two commandments of old, and to perform both immediately. Each of them shall be circumcised, and kill the gods of the Egyptians, roast them, and eat them; and that shall be done before the eyes of all the Egyptians, that they all may know that these gods are no more than beasts. But to kill the idols of Egypt in such a shameful manner was dangerous to the Jews, lest the Egyptians should murder them. And when Pharaoh said to Moses, "Sacrifice in this land:" Moses said, "Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" Exod. viii. But here the will of God was, that his people should expose their own lives, even unto death; in short, the people did as they were commanded, they killed the sheep and the lamb, roasted, and eat it before the eyes of their enemies the Egyptians, and before they did eat, all of them were circumcised. Thus, on a sudden, the people were restored to God. Now, by the blood of circumcision, and by the blood of the lamb, they merited deliverance from their hard servitude. This is also recorded by Ezekiel, chap. xvi. 6, "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, in thy blood, Live; yea, I said unto thee in thy blood, Live." Here you may see the way in which they were delivered the first time.

The evidence of all nations.

The latter generations of Israel are of a different nature; for from the time that they were carried away captive into Babylon, even until this very day, they worshipped none else than the only true and one God, even the God of Israel; and though the Jews have been guilty of divers crimes, yet for all that did they observe the two great precepts in a strict manner from generation to generation. Here we may freely call on all nations to testify the same. And they are bound to confess, that the Jews, in all their dispersion, have acknowledged no other

God than the God of Abraham, and that they also have scrupulously observed circumcision: and though we are all sinners, yet still the merits of the strict observance of these two commandments, which are the foundation of the whole law, are more than sufficient to restore us all into his favour, and collect all the dispersed of Judah and Benjamin from the four quarters of the world.

Now, to make it appear in the sight of all nations, that we Jews do merit to be restored to the favour of God: the Lord was pleased to try his people at last. On that account, he stirred up your Society in opposition to the Jews, that you should endeavour to persuade them, preach to them, publish books, and to send them among the Jews at home and abroad. Sending missionaries among all nations, that they might convince the Jews that they worship not God, because they believe not on the Son; and that it is high time for the Jews to repent and turn to the new law, and cast away the Old, and to become all one people, even Christians, that your Society should do every thing that lies in your power to cause all the Jews to become Christians.

The Watchman.

During the whole time of your proceeding, the God of Israel looks down with a watchful eye, to observe the conduct of his people, and to behold whether his scattered flock would follow his direction, or follow the direction of men.

Israel for ever.

It is true that we have no king, no prince, no judge, no leaders, and yet still we have one, that is, God, as it is written, "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us." Isa. xxxiii. 22. Now pray tell us, Do we want your Society to give us a law, when we at the same time have God for our Lawgiver? He has directed us in our dispersion, and di-

rects now our spirits to follow him, but not the dictates of men; therefore, we will never change the old for a new, but hold fast that which is good, and take good care of that law given to our forefather, by signs and wonders. We were Jews from the time of old, and shall remain Jews for ever and ever. Here I would tell you beforehand, and you may laugh at me if you please, that you will discover at last all your endeavours will prove nothing but labour in vain.

The Restoration of Israel.

Thus far we have taken a short review of your Society's proceedings, and the Jews on the other hand keep their old station, and do not move even an inch from the station the Almighty was pleased to place them in. This act of the Jews will be considered in the sight of the Almighty, as an act of the greatest magnitude, which will be the cause of bringing forth in haste, and on a sudden, the long expected great and glorious day of our restoration, to the surprise of all the world. In this manner, your Society will prove to be the cause of Israel's salvation the sooner.

That which is not of God cannot prosper.

I shall now call your attention to another serious discourse, on purpose to show you the impropriety of your Society meddling with the Jews. Hear what was declared by the word of God in the time of old: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night; which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Jeremiah xxxi. 35, 36.

Is this not sufficient to convince you, that as long as the sun and moon and the stars shall appear in heaven, even so long shall Israel be

a nation, and must always bear the name *Israel*, but suppose you could convert all the Jews, and they become Christians: you and all the world would be left in the dark, for you would have neither the sun, nor the moon, nor the stars.

There is yet more to come: "But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end," Isaiah xlv. 17. This passage will show at once, that he who is an Israelite, shall be saved, on condition, that during his life time he is called by that name, and known to all by that name, and is the same acknowledged by all his brethren, he is to be saved; but he who was born an Israelite, and afterwards despises his own name, to be called an Israelite, but desires to take another, and changes it to a name of another nation, no salvation for him, but shame and confusion, for ever and ever.

A man in good health, has no need of a physician.

The above passage will also prove that your labours are offensive in the sight of God. The text says, "Israel shall be saved with an everlasting salvation." Here the Israelites are all promised to be saved, and yet will you say to them that there is no salvation for them, unless they come to you to be instructed. Now tell me honestly and uprightly, why should I come to you for a thing, which I have in possession already? Would you wish me to believe your word, rather than the word of God?

Here is warning for your Society by the word of God, not to meddle with the Israelites, but to leave them in their own old way. But if you are determined to go on in your own way, know then, that according to my opinion, you will have henceforth, a short time, which contains no more than seven years, and perhaps, ten years more after the seven, and then you will see something new, which will cause you to abandon all your undertakings.

[To be continued.]

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF A LETTER FROM
THE REV. LEWIS WAY.*Nile, off Sidon, in Syria, June 10, 1823.*

My Dear Hawtrey,

HAVING written to you from Malta, and Mr. Lewis having sent you a long detail up to that time, I have only to inform you, that by the mercy of God, our voyage to this place was most prosperous; the wind was so favourable all the way, that for seven days the sails required no change of position, and we ran before a gentle gale that just filled the canvas: the sky was without a cloud. At 53 miles from shore, I first saw the top of Lebanon crowning and covering this land of promise; the sun was rising without a speck to break its rays, and reminded me of Him who will rise upon it with healing in his wings. By a mistake of the Captain of the Hebe, we found ourselves in the harbour of Tyre, instead of that of Sidon, and there we first set foot on holy ground. Thus we saw the first literal fulfilment of prophecy in the minute and accurate forecast of Ezekiel xxvi. which at this moment affords a correct delineation of the spot on which I cast my eager and enquiring eye. "They shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. *It shall be a place for the spreading of nets in the midst of the sea.*" And again, xxvi. 14. "I will make thee like the top of a rock: thou shalt be a place to spread nets upon; *thou shalt be built no more.*" So true is this, that though this town is the seat of an archbishop, no attempt is made to repair, much less to rebuild it: two or three miserable, most miserable broken barks, occupy the place of the ivory galleys and purple sails of the mart of nations. Where the peacocks, and the gold of Ophir were landed; where the temple timber from Lebanon was embarked, all I could find to purchase was a water pitcher of the

rudest form. The Arabs stared at a merchant vessel and a few Europeans, as the savages of Otaheite gaped after Captain Cook, and the Endeavour, at its first appearance. The whole place and promontory look as if a trifling swell from the north would finally accomplish the whole prediction as recorded, Ezekiel xxviii. 19.

Better is the hope of Sidon, see xxviii. 23. That city is yet a town of some commerce; there is yet a synagogue and some respectable Jews there. I sat on a Sabbath evening with sixteen in the Rabbi's house, speaking of the things pertaining to the kingdom of God. There was a Jerusalem Jew present, who said I was right, as to the future glory of Jerusalem, and promised when I came to the Holy City to make me known to many Jews who are waiting the consolation of Israel.

In the fifteen days in which I have occasionally visited the shore, I hear of nothing but the Hakem, and the Incardi, and the Messiah, by which names Ottomaus and Maronites, and descendants of Abraham, mean what we call "The King of Glory," whom they expect this year to appear, at least to the wise and waiting, and are preparing for his triumphant entry into his *own land*, which we know to be Immanuel's. They expect more earthquakes and much famine to purge it, and many adversaries from the north; but I already have reason to think there is as much expectation of a Great Deliverer, as there was when the Magi came from the east of old. They are wondering who those can be who are come in a merchant ship without merchandise, and they looked with enquiring wonder at the boxes of many sizes now safely deposited in the Khan, little thinking that they contain that merchandise which is better than silver or perishing gold.

I cannot tell, you must feel, or guess my feelings, on treading on the ground our Saviour trod. May

I do it in spirit as well as fact, and follow, *magno intervallo*, his blessed steps. I wished to have landed at Sidon, but I was first to see Tyre, the pattern of desolation to come elsewhere. Having retraced the track of Paul in one of his voyages to Puteoli, we took his course exactly in another, Acts xxi. 3.; for "when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre." I cannot add, "For there the ship was to unlade her burthen." Had we been so disposed, there was no warehouse of sufficient magnitude to contain it. I am indebted for that convenience to the kindness of Lady Hester Stanhope, well known as the niece and domestic manager of a departed premier in England; a lady of no ordinary talent, research, and enterprise; who has lived ten years in the country and means never to quit it.

She has opened her house to me, and when I have finished this, if the working of the vessel will allow me to make it legible, I am going to repose under her roof, till I can occupy a place she has taken for me on the top of Lebanon, where we shall employ the summer in preparing for the future, by the study of language, and formation of habits necessary to an Arab life. The place is eminently suited to the reception of missionaries on their arrival to learn Arabic, Syriac, and other things equally necessary for a regular plan of Christian enterprise in this unknown and interesting region.

My beard is growing fast, *literally my beard*. I wear the dress I bought in the Crimea four years since; and on my Arab mare, a perfect and safe creature, Lady H. has given me, I already traverse the craggy rocks with as much ease as I used to descend the Devon hills; and the sight of a Bedouin troop of the family of Hagar, is to me more cheering than the train of the javelin men, who ushered the judges into the circuit towns. I read the truth of God's word in all around me; I see the record of the

past and the promise of the future, and in all behold the blessing struggling to overcome the curse, as at last it will. But satan is keeping his hold, and raging for a known season.

It is remarkable, that the phenomena of demoniacal possession and influence, are as much the subject of observation in these parts now, as at the first advent. False Christs are appearing and deceiving many, and facts of this nature are not wanting which on your side of the world, where witchcraft is legalized or ridiculed, would obtain no credence. These are among the works of the devil, which the Son of God was manifested to destroy, and which the Son of man will finally exterminate. They are so notorious in the courts of Gentile Galilee, that a minister of the Gospel must enter it with the *unrevoked* promise of the Saviour for his stay and comfort, taking it as recorded in Mark xvi. 17, 18., for poisoning is a daily practice. Serpents and lizards crawl over the stones of the mountains, and evil spirits occupy the stony hearts of the deluded Syrians..

I am now about to quit the Hebe, in which I have passed, with certain intervals, three months, without a sickness or a sorrow. I sincerely recommend to the Society the consideration of the maintenance of a brig of 150 tons for the Mediterranean, to be always afloat in the summer for books, missionaries, &c.; which should form a floating school, chapel, and warehouse. Persons engaged in this service would, as far as human precaution can go, be secured from the plague and the annoyance incident to feluccas. It would be an asylum for pious mariners; Captain Pearson would, I am sure, be its Palenurus, and God would give it his blessing. Thanks be to Him, on the quarter deck, or in the hollow saddle of an Arab steed, I find that peace which the world cannot give.

Yours sincerely,

L. WAY.

MR. ELSNER'S ACCOUNT OF THE
ARRIVAL OF THE FATHER OF
ONE OF THE BERDITCHEF
RABBIES AT BERLIN.

ON Friday, July 25, the father of our Jacob Samson Nathaniel Meyersohn, arrived from Berditchef. Though he had received my direction from Mr. Moritz, he did not venture to come to me, lest on the first news of his being here, his son and Goldberg might be concealed or sent abroad.

Not before Tuesday night he succeeded in learning from another quarter, where the two baptized were, and a young Jew in a mercantile house here, was the bearer of a very friendly letter to his son, with an invitation to visit him. In the eleventh hour of the night they came to me to communicate the fact to me; and it was determined, that on the following morning we should go thither, accompanied with a Christian friend who joined the party. The master of the house where the father lodged having opened the door, the father stepped forward, a man about sixty years of age, of a very healthy appearance, in the Polish national dress and bonnet. He took his son by the hand, and conducted him into an adjoining room. The father was here a father, the son a son. A feeling of bitter grief and lively satisfaction to see his son, made its way amidst a flood of tears and lamentations. The son also was deeply affected and wept abundantly. After a while the father leaving the adjoining room joined us, and told me he was not able to speak. I pass over what during that time happened between us. Goldberg was with us, and the master of the lodging-house, a Jew from Brody, now here established, who presumed to assure us that in Russia three thousand Christians had become Jews; they should have been burned, and were willing to suffer, but the emperor had suppressed the sentence, and they lived now as Jews.—I only will state, that the father appeared to submit to his destiny, though he

would have preferred death itself. He requested that his son would frequently visit him, adding, that he also would visit me, which he did on the same day, when Dr. Tholuck was present. The son sat silent at the side of his father; but Goldberg took an opportunity to turn the conversation to the main point, speaking of the universal depravity, and that we are all sinners, in want of a Redeemer, and that they had sought and found this Redeemer in the person of Jesus the Messiah. Several passages in the Old Testament were laid before him in proof of it, upon which he replied, that nothing had been commanded to him, but to keep the law; this he had done, as far as he had found it possible; and as to the impossible, God did not require it, as the Rabbins say. When we told him, that the Rabbins were only men, and liable to error, and that we did not admit the statement of any human teacher, unless we found it in agreement with the clear words of the Holy Scriptures, he replied, that the Rabbins, occupied as they were in studying the word of God, could not err. When occasionally it was said, that Moses also was a sinner, because he had committed a murder, by killing the Egyptian, he replied, referring no doubt to a Rabbinical sophistry, that the Egyptian was no man; for it was expressly stated, that Moses, looking about, and finding that *no man* was present, had killed the Egyptian, who in consequence was no man.—Whenever he found himself puzzled by the clear predictions of the prophets, concerning the birth, the sufferings, &c. of the Messiah, he made his escape by saying, that he did not understand the German sufficiently, to give a satisfactory reply. But, on the contrary, whenever he thought himself able to defend his opinion, he spoke fluently enough. At last he said, that if his good works, his fasts and his prayers, should not be sufficient for his salvation, he could trust in the mercy of God. Upon which he requested that this day nothing more

might be said to him, and then he left us under many expressions of confidence and affection.—On Sunday, August 3d, he came to me alone, and conversed with me in a familiar manner. Having previously observed, that, believing as I did in *my* Thora, so he called the New Testament, I was consistent: he expressed the great grief he felt on account of his son. I assured him of what I knew to be true, that his son loved him now far more than ever. And when he would charge some individual with the crime of having seduced his son, I told him, that it was not the work of any human being, but of the mercy of God, and cautioned him against murmuring against God; he would do better to wait in silence, until the same Divine Light may be shed abroad in his soul. He spoke of the comfortable state of the Jews, as having nothing to trouble their minds with. But I reminded him of his duty to search the Scripture, and to examine the prophecies of the Old Testament, whether or not they have been fulfilled; a duty now so much the more imperious on him after the transition of his son. He again declared, that we Christians, believing as we did in our Thora, were certainly right in what we taught and did. But he, believing only in the old Thora, was under no such obligation. He was very much pleased at the kind reception his son and Goldberg had here met with, that they had so many friends here, and that opportunity was afforded to them to learn something useful. SAMUEL ELSNER.

Berlin, August 8, 1823.

EXTRACT OF A LETTER FROM
MR. C. G. PETRI.

Altona, July 22, 1823.

Dear paternal friend in the Lord!

HAVING in my former letter given a report of my arrival and first proceedings among the Jews here and in Hamburg, I now, in obedience to your desire, shall relate what during my

residence I have been enabled, by divine assistance, to do for the benefit of my brethren according to the flesh, and in discharge of the commission with which I have been honoured by your Committee. Continuing the mode of proceeding mentioned in my first letter, which the peculiar circumstances under which I here had to labour had led me to adopt, I am happy to state that my exertions have not been altogether fruitless, but have exceeded my anticipations. The first fruit of my labour was a young Jew, who frequently called upon me in search of peace and comfort for his alarmed soul. I assured him that these blessings were to be found in Jesus Christ alone, to whom I invited him to turn in humble and believing prayer as his word, "Come to me all ye that labour and are heavy laden, I will give you rest," was addressed to him also. By the means of this Gospel daily preached to him, by prayers and the enlightening power of the Spirit of God, he was brought to believe in Jesus Christ as the Saviour of his soul. And as on account of his relatives and friends he could not here make his transition to the Christian church I have sent him to Dusselthal, there to receive that further instruction and spiritual care, which is administered to Jewish proselytes; and I trust, that our faithful shepherd Jesus Christ, will add this formerly lost, but now recovered sheep, also to his blessed fold.—The second blessing I have been favoured with, was a young learned Jew from Poland. He related to me, that already in his native country, by reading some tracts circulated by missionaries, his hope in an earthly Messiah had been considerably shaken. Having left his country for Hamburg, he fell in with the members of the new temple, who wished to make him one of their preachers. In the way of a merciful Providence I was made acquainted with this individual. The preaching of the Gospel, followed with prayers for Divine light, for faith and wisdom, and the daily read-

ing of the Holy Scriptures, produced a powerful change in his mind, so as to induce him to give up Judaism, with all the bright prospects it just now had opened to him, and to follow after his master in poverty. He is so much constrained by the love of Christ, that he addresses the Jews with a fervour and zeal which astonishes and confounds them. The Rev. Mr. Rantenburg, one of the ministers at Hamburg, has offered, from truly Christian motives, to prepare him for the holy baptism; and some friends with whom I have been made acquainted, and to whom I have introduced him, have contributed a small sum of money, by which, until his baptism, he may scantily support himself; but for his farther support no means have been found. Yet Mr. Cohen—this is the name of the young man—makes no claim: his only desire is to be united by baptism to his Lord and Saviour for time and eternity. If friends of the Jews in England would transmit to Hamburg, a donation for this interesting proselyte, I can affirm that such liberality would be well bestowed. It is his earnest desire and prayer to be made, after his baptism, instrumental in the salvation of his brethren.

A third young Jew, eighteen years old, whom I formerly had seen in Frankfort, and with whom I here became more intimately acquainted, is fully convinced of the truth of Christianity; but being very poor, he has not found a minister willing to instruct him. I therefore have sent him also to Dusselthal.—It would be highly desirable that similar institutions should be established, wherever Societies exist for promoting Christianity amongst the Jews, that poor Jews after their transition there, may find useful employment, and Christians also be relieved from a great deal of trouble and care. An excellent effect of these institutions would also be this, that Christian Jews, removed from all their former connections there, would find the best cure for their natural

habits of idleness and vagrancy, and be led to regular industry. Unless such a measure be adopted and carried into effect, I do not see how Societies for the conversion of the Jews, can be rendered beneficial for the largest body of them, the poor, who yet are as well, nay better prepared for Christianity, than the rich; and who, from the beginning of the New Covenant, have been the true objects of the preaching of the Gospel. I know a great number of poor Jewish families, and also of unmarried individuals, who, fully convinced of the truth of Christianity, are only by their poverty prevented from making a public profession of their faith, because by so doing they would be deprived of every means of support. Nay, I have been informed in Hamburg, of the mournful case of a poor father of a family, who by the reading of the New Testament, became thoroughly convinced of the truth of Christianity; but for his numerous family, which together with himself, was depending for support upon Jewish generosity, dared not make a public profession, and from inward struggle fell into madness. There is no reason to fear, lest the prospects opened to the poor Jews by an institution of that kind, might make them hypocrites. I know the Jews too well to apprehend such a consequence. A prospect of a life of labour and fatigue, is no bait for the idle and vain Jew, and little calculated to make an hypocrite of him.

Excuse me, if by my zeal for the salvation of my people, I have snffered myself to be drawn too long from my object, to which now I beg leave to return. Besides the three persons before mentioned, I have made the acquaintance of several other individuals and families. Four families, of whom one, during my residence here, has gone over to the Christian church, have agreed to meet regularly, in order to converse upon the truths of the Christian religion, and for mutual instruction and edification. For this purpose, I have furnished them with printed

missionary reports, in which some letters from our dear Mr. Wolff are to be found, as well as with other religious publications, with which they are highly gratified. With regard to these families, I can assure you, that they have a strong desire to influence in a quiet way, their brethren for the benefit of their souls; and I hope that their number will gradually increase, so as to form a small congregation. They are determined to remain disciples and worshippers of Christ in secret, until their number has considerably increased, and a favourable time has arrived for making their public profession of faith, without being hindered by outward difficulties and relationship. One of the heads of these families very earnestly entreated me to stay with them a little longer, in order to instruct them more thoroughly in the doctrine of salvation; adding, that they all had conceived so much confidence in me, as they scarcely would feel to any other person. I should gladly have granted their request so much the more, as the field of operation here appears to extend from day to day, did not the very active Baron Blomberg insist upon my early return to Detmold, where the Society has now been organized, as a branch of the Berlin Society, for the Prussian provinces in Westphalia.

There is another circumstance which struck me at Hamburg, as peculiarly calculated to cherish a hope of success of missionary endeavours. Many Jewish heads of families, though from temporal motives they remain Jews themselves, cause their children to be instructed and educated in the principles of Christianity. Therefore the children of the opulent families of Opperheim and Heine are Christians, though their parents are Jews. Other families of the middle ranks and even of the poor, are also ready to send their children into Christian schools. Some time before my arrival, a family sent their children into the Asylum of Count von der Reike, at Dusselthal, to be instructed in the doctrine of

Christianity, and also to be baptized and confirmed. I could send more Jewish children, with the consent of their parents, to that institution, if I had the means of paying the travelling expenses. Another family has sent their children to Christiansfeld, to be educated in the Academy of the Moravians, and afterwards baptized. A father requested me to find a pious student or minister to instruct his son, not only in languages, but also in the Christian religion. A baptized Jew in Hamburg, of the name of Magnus Brandt, formerly a Jewish teacher, has established a school in which thirty Jewish children receive instruction. Though he is baptized and married to a Christian wife, the Jews show so great confidence in him, that they send their children to him without caring how or what they are taught. This individual might in time be a very useful instrument. I made myself acquainted with him, but left him with a cordial wish, that he might himself become a better Christian.—The Jews in Hamburg are divided into several parties: Rabbinical, Templars, and infidels. But there is a fourth class of such as, though unconnected with the synagogue, the temple, and the church, are not decided atheists or naturalists, but hold religion in reverence, and perhaps might be gained over to Christianity, if it were represented to them in its purity. As to the temple Jews, they are, as I have mentioned in a former letter, mere rationalists. The sermons preached in the temple, are nothing but a compilation from the most esteemed sermons of Christian rationalists. To this party belong the most enlightened and opulent Jews; and they are continually endeavouring to increase their number, by proselytes from the other parties. They are highly esteemed by Christian rationalists; and their printed sermons, of which I send you a specimen, are recommended in critical journals. One of their teachers has lately boasted in the success he has had in bringing back several families,

who before his arrival, were ready to go over to the Christian religion. They are in general very hostile to the Societies for promoting Christianity amongst the Jews, partly for this reason, because they suspect the Society at Berlin, of having suggested to the King of Prussia, the measure of shutting their temple at Berlin. One of their members, Mr. Bendavid, in a pamphlet, of which I send you a written copy, declares the hope of the Jews in the Messiah, and the whole Christian religion, as founded on the faith in the Messiah, to be nothing but cabbalistical mysticism. I have had but very little connection with individuals belonging to that party.

The Rabbinical Jews, in defiance of the temple Jews, have called a young Rabbini to Hamburg, who every Sabbath preaches also a sermon in German. I once attended and found him to be more moderate than the generality of Rabbins of the old Talmudical school. By his party he is considered as the most learned Rabbini of the day.

I remain, &c.

C. G. PETRI.

VISIT OF MESSRS. THELWALL AND M'CAUL, TO DUSSELTAL AND STOCKHAM.

It was stated in our July number, that the Rev. Messrs. Thelwall and M'Caul were to visit Dusselthal and Stockham, previous to the return of Mr. M'Caul to Poland, in order to enquire into the nature of the Institution said to have been formed there by Count Von der Recke.—The following letter, from Mr. Thelwall, gives an account of the result of their visit.

My dear Sir,

ON our way to Dusseldorf nothing occurred worthy of remark, except that we heard from a Protestant minister in Calcar, one of the places we

passed through, that there were two Jews in that town, who had read the German Hebrew Testament with great attention, and he therefore was anxious that one who was thoroughly acquainted with the Jewish question, should converse with them. This, therefore, may be matter of attention as I return, (if I should return the same way,) when I suppose I may be able to travel more leisurely. It may serve to show, how much the spirit of enquiry is extending among the Jews, to observe, that in a place where not more than eighty Jews reside, two should be found who read the Scriptures of the New Testament diligently.

Tuesday the 29th, we arrived in Dusseldorf. I went immediately to Stockham, but could hear no tidings of Mr. M'Caul. Next morning however he called upon me at the inn; and on comparing notes, we found reason to acknowledge and adore the hand of Providence, which in a manner entirely different from all our previous plans, and the arrangements which in our human wisdom we had made, led us both to D. on the very same day, and in a few hours brought us together, without any long or laborious enquiries, and when (as we afterwards found) our names had been so transformed in the regular papers, from which we should have sought information, in order to find one another, that we should never have recognized them! What made the circumstance of our arrival here still more remarkable, was, that on the preceding day, (Monday, 28th,) had appeared in the Dusseldorf Courant, an official announcement of the erection of the Berlin Society, for promoting Christianity amongst the Jews, together with a regular order from the Prussian cabinet, that all parcels and letters of that Society, and its Auxiliaries, should be allowed to pass *carriage free*.

Wednesday, July 30th. We visited Stockham and Dusselthal, and had much conversation with Mr. Marc, at the one place, and with the Count Von der Recke himself at the other,

respecting those two Institutions; whence we learn,

1. That the Institution for the Jews at Stockham, has no connection whatsoever with Count Von der Recke's plans. The Count has nothing to do with the direction of it; and the only circumstance which could give occasion to the mention of his name in speaking of it is, that the house in which it is carried on, is his property, and rented of him.

Mr. Thelwall then goes on to state, that they found the Institution at Stockham had recently been taken under the care and superintendence of the Committee of the Elberfeld Society, who had not as yet, however, finally decided on the regulations to be adopted in carrying it on. At the request of the Committee of that Society, Messrs. Thelwall and M'Caul had, at a very short notice, drawn up some rules for their consideration, which we have inserted below, in the hope that should any of our correspondents be able to suggest an improvement in them, they will do so through the medium of the Expositor.

We will first of all, however, present our readers with Mr. Thelwall's account of the Institution of the pious Count Von der Recke, at Dusselthal; and sincerely glad are we to recommend his benevolent undertaking to the notice and support of the Christian world.

The same day we had some conversation with the Count, respecting his own Institution at Dusselthal, and intended to have visited and inspected it more particularly on the following day; but finding we had over-exerted ourselves on the Wednesday, we thought it better to defer the visit till the Friday, when we again had a long conversation with the Count, and were very much pleased with him. He seems to be a man entirely given up to the promo-

tion of God's glory, and the true welfare of his fellow creatures, and to have taken up his present plans purely from principles of a most enlarged benevolence. Destitute and desolate children of all denominations, as well as of Jews, are the objects of it. These he receives and they are educated, and instructed in some trade which may enable them to get their own bread honestly. Almost every trade and mechanical employment is carried on within the walls of the Institution, and he has so many applications that it will soon be necessary to build. He receives adult Jews as well as children, on condition that they put themselves under instruction, and exert themselves to learn a trade. His plan would provide abundance of spiritual instruction also; but he has been put to great difficulties in the execution, principally from the want of means, and he has not yet been able to procure a clergyman to superintend the spiritual instruction of his colony, which important branch therefore, in addition to all the weighty concerns of the superintendence and direction besides, falls wholly upon himself; so that he is compelled to labour day and night. His plan is perhaps somewhat too enlarged and complex, and has so little connection with the special object of our Society, that we could not recommend it to the Committee for their support; nor do we see how, consistently with the strict rules of the Society, they could expend their funds in promoting such a plan: but we think it an Institution highly worthy of the serious attention and liberal support of all the pious and charitably disposed in England. And while we explained to the Count that the nature and objects of our Society were such, that he must not expect from it any pecuniary assistance, we felt ourselves called upon to promise that we would use our best endeavours to promote its interests, by giving our decided testimony in its favour, and calling upon our friends to come forward liberally in its sup-

port; which as private individuals, we hope and trust many will do, though there seems to be no Society in England on which it has any direct claim. Several objections which might be taken against the Institution in its present form, appear to arise from its being compelled to struggle with such contracted means; it requires considerable funds for its support, and has yet very limited and inadequate supplies: having scarce any assistance, we believe, except from Germany, where very few pious persons are in affluent circumstances. We may add in reference to the friends of Israel in particular, that this Institution would, to a certain degree, provide (which is exceedingly wanted) an asylum for such Jews as being persecuted and forsaken by their brethren, on account of embracing Christianity, are cast naked and destitute upon the world; and we think it the more important in that respect, just because the residence of a single Jew in it is not necessary to the plan. There is therefore no call to seek out and invite Jews—no allurements which could influence those whose motives are open to suspicion: but if a Jew really needed it, and was disposed to work, here is a place of refuge. There were, when we visited it, five Jewish children and three adults in the Institution; and the Count was in daily expectation of a Jewish family, which would be added to the number.

To the Committee of the Elberfeld Missionary Society.

Gentlemen,

HAVING been requested to put into writing our ideas respecting your proposed Institution, for receiving and instructing Jews who are suffering want and persecution, on account of their profession of Christianity, we shall endeavour, in few words, to set down what we have learned from actual experience, and from the circumstances which the London Society has observed during fifteen years, that have passed since its first institution.

The London Society has found the

necessity of directing all its endeavours *exclusively* to the promotion of the spiritual welfare of the Jews, and has solemnly pledged itself so to do.

But we are convinced, as well as yourselves, of the necessity of such an Institution as that which you propose, in addition to, and separate from our own,—being well aware, that as soon as a Jew takes any decided steps towards a profession of Christianity, he is cast out by his relations, naked and destitute, upon the world:—for professing Christians will not receive him—and the Jews in Germany, being totally ignorant of mechanical employments, have no means of gaining their bread.

We take it for granted, that you would wish to receive into your Institution none but such Jews as are really suffering for Christ's sake, and are earnestly desirous of living a truly Christian life: i. e. of becoming Christians, not only in name and profession, but in life and conversation. We conceive that the first principles of such an Institution would be, that while it offers an asylum to such Jews as are disposed to make exertions and sacrifices for the sake of the Gospel, it should hold out no allurements to the carnal and worldly minded. We have learned by experience, not only that many Jews will make an hypocritical profession of Christianity whenever they can imagine that their worldly interests will be promoted by it,—but also that there are many who cannot be accused of any direct design to deceive us, but who are much in the condition of those hearers which our Lord likens to the stony ground. (Matthew xiii. 5, 6, 20, 21.). Those from light-mindedness, curiosity, an unsettled disposition, and from some temporary impression, or enthusiastic delusion, will take up a profession of Christianity for a time, though they have no root in them; and presently they fall away, and bring a reproach upon the religion they have professed. We would not only be on our guard against the former, but think it still

more important to be very careful that we do not assist the latter class in *deceiving themselves*. We think that those who are really in earnest about the salvation of their souls, (though they may be yet in much darkness upon many points,) will readily *do* and *suffer* something for the Lord's sake; according to what our Lord himself says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Whosoever doth not hear his cross and come after me, cannot be my disciple." (Luke ix. 23, xiv. 27.) Therefore, when we take into consideration the present low condition (in worldly respects) of the great majority of the Jews, and the particular character of the people, we fear that such an Institution might tempt the Jews to attempt *deceiving us*, or lead them to flatter themselves with the idea that the profession of Christianity, (in a worldly point of view) was a very light matter, and so assist to lull them in *self-delusion*, unless it were laid down as a fundamental principle, That this Institution offers nothing to those who seek it as an asylum, but a bare sufficiency of the plainest food, coarse raiment, and hard labour withal. Whatever they might, in the course of time, receive more than this, should be from the blessing of God upon their own honest and diligent exertions.

We do not lay down so strict a rule from any want of love and charity to the Jews, but we discover among them such an awful propensity to self-delusion, in matters upon which the welfare of their immortal souls depends, that what to a superficial observer would appear like great severity, would be to them the greatest kindness; and those who have the most to do with Jews find themselves compelled to a continual exertion of judgment, caution, watchfulness, and suspicion, which is truly painful to their own feelings, but which they must endure if they would really do good. And whatever strictness of discipline we should recommend in

such an Institution, would result entirely from the conviction that the more strictly any man walks in the ways of true religion, the more truly happy he will be; for it is written, "Her ways are ways of pleasantness, and all her paths are peace." And if a Jew who is received into the Institution is indeed under the teaching of the Holy Spirit, he will soon come to understand this, and those strict regulations which would be intolerable to the carnally-minded, if enforced in a spirit of Christian love, will be truly delightful to such as are spiritual. When a Jew enters the Institution, we cannot indeed expect him to have attained anything, but we may expect that he should *desire to attain*, and willingly submit to that instruction and discipline which is needful to that end; remembering that the endeavour and desire of every true Christian, must be to follow the example of our Lord himself, and to seek a conformity to that perfect image, as his privilege and blessedness, no less than his duty.

In laying down so strict a principle, and in proposing so high a standard, we are not however, by any means, unmindful that the means adopted, i. e. the instructions and discipline of the Institution, must be framed with a due consideration of what beginners can be expected to bear. But we would have every one who is received to be plainly warned, that Christians must be "a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of him who has called them out of darkness into his marvellous light," (1 Peter ii. 9;) and that if they have no desire, and will use no endeavours to become such, they have in reality no desire to be Christians at all.

With regard to any actual plan, it would be extremely difficult to us, being strangers in this part of the country, and unacquainted with the person who is to have the direction of the whole, to enter into any particulars, and we think it but right that the person who is to have the

principal hand in executing, should also be very particularly consulted in framing the plan: especially as so much will depend upon his personal character. We are called suddenly and unexpectedly to give you our thoughts on a subject, of which we had never thought before; for we came hither to enquire into your plans, and not to propose one of our own. All we can do is, to set down briefly, as mere hints, what occurs to us at the moment,—most of which we suppose have already occurred to yourselves.

1. That the Institution should be as near to Elberfeld as a convenient building can be procured, that it may be under the eye of the Committee of the Society.

2. That a Superintendent be appointed, who shall be charged with the internal regulation of the whole; with the maintenance of order and discipline; and with the spiritual instruction of the Jews who are received.

3. That masters to instruct them, in two or three of the most suitable and useful trades, be provided.

4. That a very particular attention should be paid to order and *cleanliness* in the house.

5. That every person admitted have a regular daily allowance of plain and wholesome food, such as is commonly used among the labouring classes in this district,—with a strict regard to prevent any thing like intemperance or waste.

6. That every such person immediately on his admittance be set to some regular employment in learning a trade.

7. That those who need it, shall be instructed in reading and writing the German language, and in the plainest rules of arithmetic—but that no attempt shall be made to give them any further education of that kind.

8. That the greatest regularity be observed in setting apart proper hours for such instruction,—for Christian instruction,—and for learning their respective trades.

9. That every morning and even-

ing, all who dwell in the house shall be called together to prayer—and to reading the Scriptures—which shall consist principally of passages taken out of the Old and New Testaments, which mutually illustrate each other. That these exercises shall be short and simple.

10. That, in addition to this, and the instructions given to them, each individual have a proper time allotted for reading the Scriptures in private.

11. That all the religious instruction be taken as far as possible, from the Scriptures themselves; and that it be given a little at a time, in the plainest manner.

12. That a special attention be paid to the conduct of the persons received, in the course of their ordinary employments, and that it be impressed on all, that habitual docility, humility, meekness, diligence, peace, and harmony, and kindness towards each other, are considered as far more important than any appearance of attention to mere forms and seasons of devotion, or any display of religious notions and phraseology. This, of course, not in a *legal* but in an *evangelical* spirit, that the sense of their own short-comings and imperfections, and of the deep necessity of bringing forth the fruits of faith, may serve to keep them near to the Redeemer, in whom they are to seek their example and their strength, as well as their peace and salvation—and through whom alone they can expect the influence of that Spirit, whose office it is to instruct and enable them to do every good word and work. This we say, we think it of special importance, that the discipline of the Institution should be conducted in the spirit of the Christian instruction which they receive, and indeed form a portion of that instruction.

13. That considering all the circumstances in which Jews who are admitted into the Institution may be supposed to have been placed, we cannot but expect that they will find much difficulty in conforming to its strict regulations, and we must there-

fore be prepared to find among them many instances of imperfection and neglect, and much that requires reproof and amendment: that therefore it will be the duty of the Superintendent strictly to observe every transgression of the rules laid down, and to admonish the individual, publicly or privately, as may seem best on different occasions, with faithfulness and with love: and that it be considered as a fundamental principle of the Institution, that *faithful reproof is Christian kindness*, and therefore to be received with thankfulness and submission.

14. That every Jew who applies for admission, shall be plainly told what are the regulations of the house, and if on maturer consideration, he chooses to submit to them, he shall be received,—with a special understanding, that every deviation will be observed and reproof; and that a solemn promise to submit to such reproof and admonition be required of each.

15. That a visiting Committee, consisting of two Clergymen and two Laymen be appointed, who, with the Superintendent, shall have authority, upon examination and enquiry, to receive those Jews who apply for admission, and to expel, with or without warning, those who are refractory. And that this Committee do assist the Superintendent with advice when needful, and especially in maintaining his authority.

16. That unbaptized Jews be received as candidates for baptism, for a period not less than six months, and that it be at the discretion of the Superintendent and the visiting Committee to prolong this period, if it be desirable: but that no one be considered as entitled to baptism from the mere circumstance of having continued so long in the Institution, but only on account of giving, in his conduct and conversation, such evidences of repentance toward God, and faith in our Lord Jesus Christ, as (in the judgment of Christian charity) may warrant his admission to that sacred ordinance.

17. That any Jew, upon notice to the Superintendent, may leave the Institution whenever he pleases; those who remain in it must submit to its rules; but no one is to be considered as under any restraint to remain longer than he considers it important to his best and truest interests to submit to those rules.

18. That if baptized Jews be received or suffered to remain, it be expected that in every respect they will show a more exact attention to the rules of the Institution, and conduct themselves with that humility, diligence, conscientiousness, and godly fear, which may serve as an example to the rest.

19. That the Committee shall endeavour to provide situations for such baptized Jews as have been in the Institution with truly Christian masters, in the particular trades or employments for which they have been preparing themselves: but that nothing be given them on leaving the Institution, excepting necessary clothing, and the tools needful for their trade.

20. That the Committee do watch over the conduct of such baptized Jews, enquire strictly about them, visit them from time to time, admonish, reprove, or encourage them, as occasion shall require; it being always understood that their conduct ought to be more strict and holy after baptism than before.

We would only observe further, that in respect of internal regulation, too much stress cannot be laid upon the 4th and 8th rules. And that the principal portion of the time should be given to work and learning trades—a small portion only, but with diligence and regularity, to religious instruction.

With prayer that the Holy Spirit may direct and bless you in this important undertaking, we subscribe ourselves, Gentlemen, your affectionate brethren in the Lord,

A. S. THELWALL,
ALEX. McCAUL,

SECOND LETTER FROM REV.
A. S. THELWALL.

Frankfort, Aug. 23, 1823.

My dear Sir,

MY last sheet, though a large one, was so completely filled with the Report respecting Stockham and the Elberfeld Society, that I had no space for several interesting particulars which occurred before I could finish and send it, and I think ought to be mentioned, as they occasioned us to lift up our hearts in thankfulness to Him, who so often has refreshed us on our way.

Thus far we have reason to bless God, that wherever we have been we have met with really Christian people, who were willing to show us kindness and love for the Lord's sake. This is, on the whole, but a dark and barren region, and we could not expect to meet with *many*, but through mercy we have always met *some*, and this is very encouraging. But what is more to the purpose of our journey and of our communications is, *that almost in every place we find some traces of the great work that is going on among the Jews at present, which we cannot but consider as preparatory for greater things, and at least hail as a sure token that we have not entered upon the great work in which we are engaged at all too soon.* We meet with abundant proofs that the time to sow the seed is *fully come*, and *this is our business.* For the rest, "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain"—(James v. 7.) and surely we may wait with patience for the spiritual harvest.

At Dusseldorf there are 2 or 300 Jews, and some of them are willing to read and converse; "but," we were told, "these are all *unbelievers.*" And it really is very lamentable, that so many persons think this is as good an excuse for desisting from all exertions for their spiritual welfare, as if they thought that as soon as a Jew forsook a faith, of which the evi-

dences had never been presented to his mind, and for which *he* (so miserable is their ignorance) had never any proof but the mere prejudice of education,—he had ceased to have an immortal soul—and could no longer be addressed as *a man*, and *a sinner*, or as *a miserable being*, who knows not where to look for any satisfying good, neither *can* know, till the Gospel is proclaimed to him. The prevalence of *unbelief* among the Jews, is at least one of the signs of the times in which we live.

At Elberfeld there are about 200 Jews. Of these, some have been already baptized. We could not learn any thing that particularly pleased us respecting them, and had reason rather to fear that here, as in other places, that sacred ordinance had been sometimes too precipitately administered. But Mr. Doring introduced to us a Jewish servant-girl who is a candidate for baptism, with whose modest and humble demeanour we were all very much interested. She had been educated in a Christian school, of which the master was a pious man, and had given her from time to time Christian prayers and a Christian Catechism to commit to memory, which she had done, unknown to her parents—and these afterwards made such an impression upon her mind, that she became anxious to have further instruction, and expressed a desire to be baptized. She was afterwards exposed to some persecution from the Roman Catholics, in consequence of which she removed to Elberfeld, where she was recommended to the instructions of Mr. Doring. We were very much affected by the deep interest she seemed to take in the conversation addressed to her, listening even with tears in her eyes, and appearing also to be very sensible of our kindness in expressing so much concern about the salvation of her soul. Just before we came away, M'Caul had some conversation with a Jewish teacher, who is neither baptized nor a candidate for baptism at present, but who seems to be earnestly en-

quiring about the way of salvation, and is besides very diligent in distributing tracts in the neighbourhood in which he resides. When he feels a concern, and labours, not only for his own soul's health, but also for the souls of others, we cannot but hope he is under the teaching and guidance of the Holy Spirit, though he is yet in darkness on many important points. We should not be impatient to urge such persons forward, but should rather rejoice to see the work going on *slowly, and with deep deliberation*, as then it is much more likely to be effectual and abiding.

This also seemed to be the case with another Jewish teacher who called upon us at Cologne. It was quite providential that we met with him, for we were invited to attend a meeting of the Bible Society that evening, and were just going out, when some of us feeling unwell, resolved to stay at the inn, which gave us the only opportunity of speaking to this young man, as we were going away next morning. He had been much impressed by a conversation with Gericke, (who was employed by the Edinburgh Society,) about half a year ago, more especially by being urged with the curse of the law. (Deut. xxvii. 20.) He appeared to have clearer views of the nature of vital godliness, and of the distinguishing marks of the real Christian character than any Jew we have met with, but was yet hesitating about being baptized on account of his wife, who would leave him, or be taken from him, the instant he took such a decisive step; and he said, (apparently much affected,) that his faith was not yet strong enough to enable him to endure the separation. He seemed also to be using every method to promote her conversion. We were pleased that he was so much concerned about his wife, as this is not very common among the Jews. They are generally glad enough to get away from them.

It is remarkable that Gericke had given up his work among the Jews

in despair, because he saw no fruit of his labours, and had, naturally enough, defended himself by giving very discouraging representations of the Jews at large. But *we had not been a fortnight within the circuit in which he had laboured, before we met with this very interesting proof that his labours had not been in vain!* This is a very plain lesson to us, and to the Society at large, to have *more faith, and more patience*. Let us arise, and be doing, for in due season we shall reap, if we faint not. Let no one henceforth seek to justify his own sinful indolence by the sinful despair of those who faint in their work. It is very easy for *want of faith* and *want of love*, to say, 'What have you done?' But we can answer, (making every allowance for the many cases in which we have been disappointed and deceived) that much more has been done, even in respect of individual conversion, (which is the least part of our success) than we had the least right or reason to expect.

It is matter of shame and lamentation to observe how readily Christians find or make excuses for their own negligence of the immortal souls that are perishing before their eyes. At Nieuwied, we were told that it was quite in vain to attempt any thing with the Jews there, as they were so embittered, that they would not listen to us. So we heard. Now for the **FACTS**. I was so ill, that I was obliged to keep my bed for the best part of two days, which delayed us in N. longer than we intended, and M'Caul took the opportunity of going into the synagogue on Friday evening. One of the Jews, whom he had met before, beckoned to him and made room for him, and (knowing that he was an Englishman) gave him a Hebrew and English Prayer-

In a Letter received from Mr. Thelwall since the above, he mentions having travelled down the Rhine, with Professor Tholuck, who informed him that he had met with Jews at Mecklenburg, who had been awakened by Mr. Gericke's preaching.

book. At the end of the service, on returning it, he remarked that it was a pity these prayers, many of which are so beautiful, should be repeated in such a hurried and irreverent manner. This led into some conversation on the nature of prayer, and the seriousness and solemnity with which sinners should address themselves to God. During this conversation, about twenty Jews gathered round, and M'Caul took occasion to remind them that they were all sinners. This they admitted. Then he urged them further, that they were all under the curse, (Deut. xxvii. 26,) which they also admitted; but some began (though in a very mild tone) to reason away the fearful nature and meaning of that curse, but not being able to support their position from Scripture, they were soon put to silence. M'Caul proceeded to say, it behoved them to consider how they could be delivered from that curse. 'Now,' said he, 'if you would come to us Christians, we would tell you that we have a Saviour who had died for our sins, and reconciled us to God by his blood, and we would invite you to build your hope on the same ground, and to rejoice in the same consolation.' And thus he spoke to them about fifteen or twenty minutes, all listening with the greatest respect and attention, no one contradicting or gainsaying; but on the contrary, seeming all to take it as an act of kindness and love, that he had thus spoken. And the next day one of them followed him in the street, and at length went up to him and spoke to him. This man appeared to have been deeply impressed, to be under real concern about his soul, and plainly asked at last, What he must do to be saved? All the other Jews also who met him, took off their hats, and bowed respectfully; and we heard also, that on Saturday evening they went to the synagogue with great books under their arms, prepared for controversy; but *controversy* is what we should rather avoid than seek.

There are about eighteen Jewish families in Cologne, and about fifty in Nieuwied.

On Wednesday, the 20th, we arrived at Frankfort; but my health had already suffered so much upon the journey, that after much consultation, I determined not to proceed, but to return quietly to Amsterdam, after due enquiries respecting the state and prospects of the Society here. At the same time, the season was so far advanced, that M'Caul was anxious to get forward towards Warsaw, and I strongly advised him to proceed with as little delay as possible, that he might get quietly settled before the winter sets in. Accordingly, after staying two days to introduce me to our friends here, and to attend a meeting of the Committee, which was convened on purpose, he set forward with his wife and Mr. O'Neil this morning.

We were neither of us in a state of health to make such a journey as the Society, and we ourselves, intended and desired; for even the little nameless accidents and inconveniences incident to travelling on the continent, harassed us beyond our strength, and left us little time for real business. Yet we found reason to bless the Lord that we had met, and journeyed together thus far, and mutual communication of ideas served to correct or confirm the views we had separately taken, and, I trust, will turn to real and more important benefit to us both, than any thing which could be circumscribed within the narrow period we have spent together. *As natural men*, two persons could scarcely differ more, yet *by the grace of God*, we have been led to a very remarkable coincidence on all essential and practical points, and have worked together with a truly brotherly affection, and, I trust, shall still continue to do so. In the hope that whether together, or separate, we are both, with all our fellow-labourers, remembered in your very earnest and continual prayers,

I am, yours, &c.

A. S. THELWALL.

EXTRACT OF A LETTER FROM
COUNT VON DER RECKE VON
VOLMARSTEIN AT DUSSEL-
THAL.

SEVERAL years ago it had become a matter of great importance and a real concern of my heart, to co-operate in the cause of Israel in a more efficient manner than hitherto has been the case; and I therefore have wished to establish a colony, quite remote from Christians. But it soon struck me, that the Jews, in such an insulated state, would always remain Jews: and, though renewed in the spirit, remain excluded from Christianity by their bad manners and habits. I therefore was led to adopt a plan by which the proselytes might be brought into a more intimate connection with Christians.

My asylum for destitute children offered the best and most suitable opportunity to this effect; and when I purchased Dusselthal, it was my intention to institute in that place also an asylum, and to appropriate part of the buildings and all the grounds situated round the premises, for the formation of a colony in such a manner, that for every colonist a house should be built, and some acres of ground be appointed for a garden and a field; but within the walls the most useful manufactories should be established and exercised, to the end that the proselytes, as well as the young persons belonging to the other institutions, might be led to the practice of arts and mechanical labours. The school of the children, in which Israelite children are brought up together with the children of Christians, should also admit adult converts who wanted instruction; and a clergyman, paid by both institutions, should devote himself to the service of both, baptizing the Jews, and confirming the Christians, in a church to be built at the common expence.

The whole institution should have a common accountant, but he should be bound to keep the accounts of each branch separately, and scrupu-

lously to return what he may receive to that branch by which it had been paid.

Every proselyte and every boy belonging to the asylum, has to pay to the Dusselthal fund, for boarding and apprenticeship, the sum appointed, either himself or out of the funds belonging to each branch. The convert is at liberty to return, after the expiration of the period of his apprenticeship, into the world; or, what would be more acceptable, to remain in the institution as a colouist, there to exercise his trade, agriculture, or cattle breeding.

For carrying all these views into effect, we have hitherto laboured without intermission; and, taking into consideration the scantiness of the means, much has been effected in a short period, though we cannot yet produce important results.

We must here expect fruit with patience. Nothing finished can be expected, where preparations on all hands are going on. Wherever a durable work is undertaken, the different component parts must first be carefully prepared, for by this means only the whole can successively succeed. This was the case when the most glorious work of all, Christianity, was formed, and therefore our Lord compared it to a mustard-seed. Thus here also the work is only commencing; for not one year has yet elapsed, since Dusselthal has become a property of the Lord; that is to say, a territory exclusively devoted to his kingdom. Only the most essential materials, mortar and stones for the erection of the walls of Zion, are at hand. But if we continue in faith and faint not, we shall see here also the walls to rise; Zion will here also have her watchmen, and by the merciful assistance of God, Israel will form here a church of the Lord. For this purpose Dusselthal offers one of the most favourable localities. Besides the spiritual food which is administered to the flock of our Saviour, here assembled by the means of the asylums, there will here be no want of any of those

outward requisites which are necessary for such a colony. For the first, a house of two stories with wings, which, if circumstances should require, may easily be enlarged, offers a shelter. But certainly, if colonists should settle here, both houses for colonists must be built, and also our workshops must be increased, for the accommodation of those who are willing to learn a trade.

That object must also be kept in view, to open a place of refuge, and to offer a spot for the needy of the house of Israel who are desirous to become Christians, where without any disturbance they may seek and find the means of salvation, be made useful members of the Society, and be protected against pressing want and distress.

Children and adults meet here with a suitable reception, as will appear from the calls to the public here annexed, which have been spread through all Germany. They have liberty and sufficient room to settle as husbandmen and mechanics, in order to support themselves. But above all, the pupils receive the most comprehensive instruction in practical Christianity.

Thus, in addition to religious instruction, the proselytes have every opportunity of acquiring the necessary skill in the businesses of civil life. Workshops are established for trade and manufactures, which will afford occupation to our pupils.

Pretty extensive grounds belong to the estate of Dasselthal, on which the different branches of husbandry are in full exercise. Agriculture and cattle breeding and the whole business of husbandry, which here, with all possible caution, is put into practice, along with the different mechanical labours, enable us to afford to our proselytes the best opportunity of making themselves acquainted with this branch of human activity, by which in our country they very easily can get their livelihood, and which to them as colonists is absolutely indispensable, whether it be their

plan to settle at Dasselthal, in North America, or in whatever place, even if they should choose for themselves any other occupation.

Moreover, opportunity is here afforded of learning gardening, distillery, and brewery. A large fourfold mill-work, a cabinet-makers', tailors', shoemakers', saddlers', glaziers', smiths', and locksmiths' shop are ready to receive apprentices; and manufactories for the weaving of cotton and of silk are now in a state of forwardness.

For the benefit of such as by a delicate health are prevented from devoting themselves to one of the trades now mentioned, our wool-spinning, paper-work, plaiting of hair and wire, colouring of maps and engravings, &c. will provide suitable employment. Such as are endowed with eminent talents, may be formed in our asylums for the office of schoolmasters. But they are bound also to learn a trade, that they may have some more solid means of supporting themselves.

It is not, however, my wish or my intention to prepare the Jews here for the missionary work. Experience has fully convinced us of the pride and vanity which form so prominent features in the Jewish character, and whereby the Jews are too commonly led to seek shining appearances, without being able to provide for their temporal support. If any one among them has acquired the means of gaining his livelihood, he may, if called and influenced by the Spirit of God, go out as a preacher of righteousness. And well will it be for him then, if his conduct is consistent with his preaching.

This is the substance of what, by the mercy of God, has been effected in the space of less than one year. Numberless difficulties and obstacles have been overcome through faith, and by the assistance of our blessed Lord and Redeemer; and if only we proceed in faith and patience, the work will gradually succeed. During the first years important results can-

not be expected: and yet something has already been done for the salvation of immortal souls.

An orphan, beggarly, and vagrant Jewish boy from Hamburg was received, convinced of the truth of Christianity, and is now, according to his wish, prepared for the office of a teacher.

Another boy, who had already been baptized, but felt the want of farther education and instruction, found here what he wished, and became afterwards a barber.

A man, thirty years of age, from France, who had been a Jewish teacher, and afterwards baptized at Frankfort upon our recommendation, is now devoting himself to the office of a Christian schoolmaster.

A young man from Denmark, whom we found on the high road in the lowest state of misery, almost destroyed by vermin, was received by us, though decidedly hostile to Christianity; but having soon been reconciled to it, he first employed himself as a cabinet-maker, and afterwards in silk spinning.

An elderly man from Hessia, having been a Jewish teacher, sought here and found here a place of refuge after his conversion, and employs himself in copying.

A young man from the vicinity, recently baptized, formerly a merchant's clerk, now a gardener.

An elderly man from Hanan applied, after his conversion, for a place of refuge, and having found it here, devotes himself to several domestic labours.

A young man from Cassel, recently baptized, is apprenticed in a saddler's shop.

A little boy from Amsterdam has by Government been entrusted to our care, because his parents have been put into the house of correction.

A young man from Warsaw, in the earlier part of his life a Jewish teacher, afterwards baptized in Frankfort, became interpreter and attendant to Mr. Hoff the missionary who sent him over to us, to

learn some trade. He chose that of a tailor.

Another young man from Bohemia, who had studied at Prague, and now attends Christian instruction, is willing to learn hushandry and ribbon-weaving, which also has been here established. Three girls from Hamburg are expected, and several young persons of every rank have been announced; thus in a short time we shall have a considerable number of the house of Israel to bring into the arms of Jesus.

From this statement it will be seen how far, by the mercy of God, the work has hitherto been carried on, and that it is in a state of progress.

O let all of us who know and who love the Lord, be eager to promote the coming and the enlargement of his kingdom, with all the means and faculties bestowed upon us, in hope and with persevering activity, trusting in him who has promised to be with us all days until the end of the world, and who will pour out his blessings over every work undertaken in the simplicity of faith. O let us never be tired, but vigorously fight under the banner of Christ for the salvation of Israel! Let us not think any sacrifice too great in the service of Him, who did not think his own life too precious to give it for the expiation of our sins.

O may we all be one in that faith which worketh by love, that all Israel may bear testimony that we are true disciples of Jesus.

I am, &c.

COUNT VON DER RECKE VON VOLMARSTEIN.

LETTERS FROM MR. SMITH.

Breslau, July 22, 1823.

Rev. Sir,

I HASTEN to scribble you a few more lines before I leave this town, which I hope to do to-morrow, although I can do but little more than repeat that which I have before said, or at least that which you may reasonably infer from my preceding

letters. The demand for books, &c. has continued nearly the same to the present hour, particularly among the youth, to whom I look chiefly for the fruits of your labours. I have found that the latter, although they frequent the Christian schools and churches, and many of them have entirely left the Synagogues, yet they have no kind of intercourse with Christians; I have therefore used every means in my power to bring about a sort of communion between them. I have had an opportunity of seeing many of them very often, which has given me very great pleasure. One youth who came to me every evening, to read the Greek New Testament, appears to be of a noble disinterested mind,—he wishes much to be set at liberty from the Jews, and to be baptized. To this effect I spoke to one of the ministers, that he might commence his course of instruction, agreeable to the custom of the country. He afterwards opened to me his circumstances, and said that till Easter he could undertake nothing, when he should come into a higher class; and as his knowledge would then be increased, he hoped to be more independent of the Jews. His father is dead, and he is forsaken by his mother, because he intends to go over to Christianity. He is in a Latin Free-school,—and out of about five dollars, (fifteen shillings) per month, which he gets from teaching Jewish children in his leisure hours, he supports himself, and is always decent in his appearance. *This*, his whole support, would entirely cease, as soon as it should be known that he is receiving Christian instruction. He wishes to study theology, and says that as soon as he is baptized, he could support himself at the University, by teaching Christian children. I offered to give half of what he received from the Jews for his lessons till he should be baptized, but no one offered to advance the other half, so that I fear

he will still be obliged to remain in Judaism a long time. I have received a part of the 2000 tracts of No. 8. which I have had printed in the German letter, and have begun to distribute them. A small collection of prayers for the youth, appears to be very necessary. I have endeavoured to purchase a few copies for some of them, but can meet with none which appear suitable; for Roman Catholics there are no lack, but for Protestants I find none but a kind of philosophical reflections, or in verse.

Brieg, July 25. I had not time to finish my letter in Breslau. From the best information I can get, there appears to be about eighty Israelitish families here; and judging from what I have seen of them, they are much less liberal than in Breslau. Not more than ten or a dozen of them have yet been with me; and these, two excepted, evidently not from the purest motives. One of the exceptions is a rich merchant, who appears to have done much, and is still doing, to bring about a reform; but his views do not appear to me to be quite right. The other is a young physician, lately baptized, a very sensible unassuming man, and apparently very pious.

July 27th, the physician above mentioned, has been with me several times; I find him a very pious, humble, consistent Christian. I called upon the professor at the Latin-school, immediately after my arrival, having heard that he is a friend to every good cause. I gave him a copy of Mr. Wilson's Sermon in German, and the tract No. 8. saying, that if he approved of the latter after that he had read it, and would send the young Israelites in the School to me, I would give them one also. Yesterday and to-day, the greater part, if not all of them, have been with me, and also a great number of adults.—May it please God to send his blessing upon the seed sown. I am, &c.

R. SMITH.

Breig, July 28, 1823.

My dear Sir,

I CAN add but little to what I have already said in my last letter, dated from this place, except that as I was in the act of leaving, the recently baptized physician, whom I then mentioned as a consistent Christian, called upon me, requesting me to endeavour to bring him into some sort of connection with sincere Christians, from whom he may receive from time to time, something for his own spiritual edification, and for those of his brethren to whom he much wishes to make himself useful; adding, that although he is no more of their church, they are still upon very good terms with him. From some of them I learned that he is much esteemed by them for his consistency and great attainments. I promised to see him again if possible, and to assist him in his important design. A Jewish physician also called upon me, who appears to be a very liberal minded man; he requested to have a copy of the book which I have before-mentioned having received from Basle. I had not a copy left, but expect more.

Appeln, Aug. 4. Here I have had an opportunity of speaking with but few Jews comparatively to the number in the town, and have no reason to conclude that any of those are desirous of seeking a better way; they however requested tracts, &c. which I gave them: it may please God to bless the reading of the same at some future period; and should no fruit ever appear, we shall have the consolation of having done what we could. One of them, a well educated, and in worldly matters a very sensible man, who has recently been put out of the synagogue, appears to have received just light enough to discern the errors of modern Judaism, but not sufficient to conduct him to vital Christianity. The boys in the Jewish school have been with me, to whom I gave tracts, &c. at least to as many of them as are capable of comprehending what they read; here the seed is sown upon a

more fertile soil, which if watered by the dews of heaven, will bring forth its fruit in due season. The master of the school made me a present of a book, which though it has neither beginning nor end, gives me very great pleasure; I have about 400 pages of it. It contains select portions of the Gospels for Sundays and feast days, in separate columns, in four languages, i. e. German, Latin, Greek and Hebrew. From the orthography of the German and the character of the Greek it appears to be very ancient. Should an opportunity offer I will send it you, if not I will take care of it till I come to England. Of the sentiments of —, it would perhaps be imprudent to say any thing, as translations from your Reports are read by many Jews. Never was an observation more just than that one made by a Jew who had been reading the Reports of the Instituto Judaico in Halle, to Mr. Schultz,—“ Dr. Callinherge,” said he, “ has managed subjects wisely, in leaving out names and places in the Reports! One sees that the cause goes forward without being lamed by untimely curiosity, which it would be were names and places stated.” I confess that I was not formerly aware of one tenth of their domestic and commercial difficulties on the subject of conversion. The assistant in the school called upon me twice. I could by no means persuade him that any Jew had ever embraced Christianity from religious motives. Against this, though he said but little, I saw he was closed as firm as a rock. I named the physician above mentioned, of whom he had heard,—to which he replied, he had done it merely to get into a situation. I said that could not be the case, for a physician was not under the restraints to which he alluded; he could have practised without being baptized, which he did not appear to be aware of. His chief argument against the Christians was the violation of the Sabbath,—which is neither to be decried nor defended. I endeavoured to persuade him to consider religion as a personal concern, and to read

the New Testament, which I had given him, upon his knees.

I am, &c.

R. SMITH.

Kemper, Aug. 12, 1823.

Reverend Sir,

IN my last, dated from Crentzberg, I think I told you that there are not many Jews residing there, and that I should not stay long. I left almost immediately after.

On my arrival in this town I was not a little surprised, the Jews were swarming in every direction of the same, and scarcely a Christian face to be seen. The town is not large, but contains about 600 Jewish families. They have lately built a new synagogue, of which they are not a little proud. It was shown me as one of the greatest wonders in the world, and they did every thing in their power to excite my admiration. The building itself is certainly not bad, and if compared with the two churches in the place, which in form and building materials exactly resemble English barns, may be said to be magnificent. The inside, however, does not appear to be remarkable for any thing, the tawdry finery about the altar excepted. I told them that however spacious and magnificent they might consider their temple, if humility did not dwell there, the house was totally destitute of glory, to which they assented. Among a variety of, to me, unintelligible animals upon the altar-piece, was the Leviathan (truly oddly enough formed) which an old Jew told me goes eternally round the world, and that the earth *is round*, neither of which he could comprehend; but as a pious Jew he must believe, as it is an article of their faith. Many of them came to me during the few days I was there, with whom I had long conversations; but none of them appeared to have any scriptural ideas. I distributed some tracts, &c. among them.

Grabaw, August 16. In this little town there are a great number of Jews also. On my way hither, I had an opportunity of distributing many

tracts, &c. to travelling Jews; and also in a village where there are some residing, which were all *most thankfully* received. About an hour after my arrival here, I went out agreeable to my usual custom, to see where the greatest hordes of Jews reside, and to collect what information I could concerning them, and wandered so far, that I got into the Russian territories, without knowing it. On my return to the town, after having gone about an English mile up the country, I was hailed by some Russian soldiers, who demanded who I was and my passport, and as I did not happen to have it in my pocket, arrested me. At first they treated me rather roughly, but seeing that I was under no alarm, they became more civil. I sent to the inn for my passport, and was set at liberty; fortunately they could read neither German nor French, for my passport did not allow me to pass the frontiers, as you will presently see.

In the evening, many of the younger Jews assembled round the door at the inn where I was, and read the Hebrew New Testament aloud, and the tract No. 8, in German. On the whole, however, they were rather shy, which is generally the case in small towns, their minds being less cultivated. A Roman Catholic minister in the neighbourhood called upon me, highly approved of the object of the Society; expressed a wish to have some of its publications, and if possible to establish a Society upon the same principles.

I left Grabaw on the 16th, intending to reach Kalisch the same day. Having arrived within about seven English miles of the town, I was sent back to have my passport examined and signed by the magistrate in Ostrawo. Not a little disappointed, I returned, but thought on the way it might be overruled for good. On my arrival here (Ostrawo,) the chief magistrate was absent, so that I was obliged to wait his return.

Having taken some refreshment at the inn, a young Jew passed my window, with whom I soon after had

some conversation, and gave him a tract. In a few minutes he returned, saying, that some one had taken it from him, and requested to have another. About two hours after my room was full of Jews, and about a hundred before the house, who were not a little clamorous to be admitted, so that I began to be apprehensive of giving offence to the Police. I therefore cleared my room, locked the door and went out, thinking that they would disperse, when they saw I was not there. On my return the crowd was immense. I would not go in, but passed the door, and remained out till about nine in the evening. When I returned all was quiet. This was the Jewish Sabbath, (Saturday.) My landlord told me that he had never seen the like before; that he had sent them away, and desired them to come the next day. I told him to tell them, that if they came any more in such crowds, I could not see them. The next day, however, it was the same from morning till late in the evening, and so it continued as long as I stayed, until I was quite worn out and ill. I had but a few Hebrew New Testaments, so that I was obliged to take off the binding and divide them: hundreds got nothing. I promised them to come again or to send them something, which did not quite satisfy them. Several Jewish schoolmasters came, one of whom told me, that if I would let him have some little useful works from time to time, that he would introduce them into his school.—The Christians in the town were favourable to the object, and spoke of it in the highest terms. The Police officers came and expressed a wish to have the tract No. 8, in German.

I have given here but an imperfect sketch, but sufficient to show you, making all due deductions for curiosity, &c. that your labours are not in vain: and you know that I am not in the habit of overrating such things, however I may sometimes err on the contrary side; which I still consider the safest.

For the Jews in this quarter, with but few exceptions, Jewish German is still necessary.

I am, &c.

R. SMITH.

COPY OF A LETTER FROM THE
REV. MR. KNILL, PETERSBURG.

July 16, 1823.

In our school we have several Jew boys and girls, one of the boys, about thirteen years of age, is boarded and lodged in the school, and is beginning, like several of the Gentiles, to write short comments on verses of the New Testament. At our last Committee meeting it was resolved, that all Jews should be received when they applied, although it might put us to inconvenience. This resolution was made in consequence of 300 children having been refused admittance since Jan. 1, 1823, and from the probability that 300 more would be refused before the 31st of December. We have about 160 boys and 70 girls on the books, but we dare not go one further for want of room. The master and mistress are warm-hearted Christians, and are abundant in endeavours to do good to the bodies and souls of the children. This is talked of, and many parents are able to appreciate this; and, perhaps, it may be owing to this in a great measure, that we have so many applications.

We have a good deal to struggle with in respect of the funds. I have been thus particular in describing the affairs of the school, that you might see what particular regard we pay to the seed of Israel, and to request you would make it public, not doubting, that many, when they see what we are doing, and how difficult it is for us to do it, will vote us something to help us in this good work.

R. KNILL.

*To J. J. Gordon, Esq. Secretary to the
Edinburgh Society for the Conversion
of the Jews.*

LETTER FROM MR. J. P. GOLDBERG.

Dresden, May 10, 1823.

Rev. and dear Sir,

SINCE I last wrote to you, I feel my heart strongly fired with renewed gratitude to my Lord and Saviour for his continued work of grace upon my own heart, and for the blessings which attend the work, here begun, for his honour. I daily find it by experience, that nothing in the world is comparable to that blessed consciousness of having a share in the healing merits of the blood of Christ, a free access through faith to the mercy-seat, and to be sealed by that Spirit of adoption, through whom, I may say, Abba, Father! To have communion with Christ, and to be resigned to his holy will, this affords, amidst all the difficulties and afflictions of this life, an inward peace, which passeth understanding; a peace, which heaven and earth cannot give, and which Satan and all his instruments cannot take away. In the mystery of redemption, I find what will provide for all my wants; all, nay, far more than all that I can desire, ask, or imagine. Oh, who am I, that the Redeemer's grace has been extended to me, that he has remembered me, and rescued me from the gulph of perdition. Am I better, or more deserving, than thousands of my brethren according to the flesh, who have no communion with God, have no access to the mercy-seat, and live without Christ and without hope? No: I feel my guilt, and I know that I owe my deliverance to free mercy; and by this mercy, my heavenly Father and guide, educates me in his own way. He is the same, whether he gives or takes away, whether he wounds or heals. The hope which descended from heaven with Jesus Christ, points out to me the glorious end of my calling, and mildly whispers to me, It has not yet appeared what we shall be. But we know, that it will appear; and then we shall be like unto him; for we shall see him as he is. No-

thing, therefore, shall withhold me from cleaving to him; on the contrary, I will, by his grace, run and strive, that I may attain to the mark set before me. The more I experience upon my own heart of the grace of Christ, the more I feel irresistibly moved to pray for the salvation of my own people, that they may be delivered from the twofold fetters of unbelief and superstition. And I am fully convinced that the time is near at hand, when Israel will seek the Lord again, and David their king. At no former period, did the returning mercy of God towards his old people so distinctly manifest itself, never such a stir, and such an uneasiness about the state of their souls, was perceivable among the Jews, as in the present day. I know it, from many conversations I have held with them, that there are many among them, who, agitated by many and serious doubts with regard to their religion, are inclined to listen to the voice of truth, and to devote part of their time to solid examination. Their eagerness to accept and to read the New Testament, which so strikingly appears in many parts of the world, and especially in Poland, confirms our hope. A Jew from Sandomir in Poland, of the name of Samuel Fuchs, who, on his journey through this city a few weeks ago, visited me and some other Christian friends, told us that a strong desire prevails among many Jewish families after the salvation of their souls, but that their consciences would not allow them to unite with the Roman Catholic church, which is dominant in those parts, because they see there many superstitions, they can no more approve of than their own; and because some Jews, who have become members of that church, do not now show better fruits of conversion, more fear of God, more assurance of faith and less dread of death and condemnation, than formerly. He was himself travelling to Frankfort on the Main, there to seek a residence and livelihood for himself and his family, which he had left in Poland, and

after previous instruction, publicly to embrace the Christian religion. He appeared to be an upright character, and assured me, when I had explained to him the leading articles of our faith, that it was these truths in which he wished to be more and more rooted and established. Thus we see in our day many Jewish individuals turned from the darkness of their prejudices and unbelief, to the light of the Gospel of Christ. Nay, wherever true Christians unite in endeavouring to lead Israel in the path of salvation, we see that from time to time some of them are drawn out of the pit of perdition, and made partakers of the salvation which is in Christ Jesus.

Here in Dresden also the Lord has again added eight souls of Israel to the number of such as are saved. On the 6th of April, after the afternoon service, the mother, whose younger children have been received into our institution, with her three grown up children, viz. two daughters of twenty-four and seventeen years, and a son of twenty-two years, who after having for a considerable time attended my instruction, have attained to a sound knowledge and a full conviction, with four other daughters of seven, fourteen years of age, were solemnly and publicly baptized, and received as members of the church of Christ. Some hours before the sacred transaction, the candidates met in the institution, where by exhortations and prayers, I endeavoured to prepare their minds for it. They were in two carriages removed to the church, where already a very numerous congregation was assembled. They were first introduced into the vestry, where the President, Count Dohna, with all the members of the Committee, and of the Ladies' Association, who all were invited to be sponsors, had met. From the vestry they proceeded to the altar, where the sponsors, among whom also were their Excellencies Count Einsiedel, and Baron Globig, and Dr. Ammon, formed a circle round them. The service was open-

ed by the singing of a suitable hymn, after which the congregation and the candidates were addressed by the minister. When they made their profession of faith, and expressed their hearts' desire to live and to die in the faith of Jesus Christ the son of God, and the Saviour of the world; and when upon that profession and declaration, they were baptized in the name of the triune God, I am sure that not only the sponsors, but many members of the congregation united in fervent prayers for them to that God, who, having begun the good work in their souls, is able to perform it until the day of our Lord Jesus Christ. I also trust, that a good impression has been made on the minds of many Jews, who attended this solemn service. As to myself, I was the more deeply affected, as this transaction naturally called back to my mind that most memorable moment of my life, when three years ago, I with my family was received into the covenant of the church of Christ. I united with these dear new Christians in their profession of faith, and in renewing my pledge to abide in the faith of him, who has loved me, and given himself for me. But while I thus took a grateful retrospect of that most important event of my life, I was also led to pray from a contrite heart: Lord, enter not into judgment with thy servant! Pardon my numberless sins and short comings, and cleanse me from all my guilt and iniquity in thy atoning blood! And he, who does not reject the supplications of a penitent sinner, received in mercy the sacrifice of an humbled spirit, and I feel my soul comforted and strengthened by his divine peace. After the close of the sacred service, the baptized, accompanied by the sponsors, returned in the same order as before to the institution, where, after having been addressed in a most impressive manner by the Rev. Mr. Leonhardi, they partook of a plain supper, provided for them by the Ladies' Association. Sixteen converts of the house of Israel were here present;

and three others, who also belong to their number, were absent. We all rejoiced in the Lord, and closed this blessed day and evening with hymns of praises to our Lord and Redeemer.

Since Easter I have lived with my family in the house of the institution; and though this makes no difference in the house-rent, yet I am glad to have my dear pupils about me. Your Committee has been informed by Mr. Smith of the journey he has taken with me to Toplitz in Bohemia. As many Jews live in that place who never have been visited by a Christian missionary, we had agreed upon making a trial, whether the Lord would there open a door for us. But, as on our arrival at the boundaries of Bohemia, we were directed to deposit all the books we had taken with us for distribution, at the custom-house, because the importation of such books is forbidden in the Austrian dominions; we found but little to do. Yet I had a long conversation with the Jewish Rabbin of the place, an old venerable man, who received us very kindly. He had little to object against the proofs I laid before him from the Old Testament, of its identity with the Gospel of Jesus Christ; and only observed, that the precise time of the appearing of the Messiah was no where pointed out in the Holy Scriptures. But when I requested him to read with me some passages of the prophecies of Daniel, where I would show him, that Christ was to be cut off before the desolation of Jerusalem, and of the sanctuary, he refused to do it, pretending that he had not the prophecies of Daniel at hand. I also had a very long conversation with a learned Talmudist and teacher, especially on the subject of repentance and remission of sins, as also of the divinity of the Redeemer. He appeared to be particularly affected and struck with terror, when speaking of repentance. I represented to him the tremendous curse of the law against transgressors, and showed him that the sinner was utterly unable in his own strength

to appease the anger of God, and to acquire that righteousness, which can render him acceptable in his sight; and that therefore no other remedy is left for him, than to be justified in the way of our father Abraham; that is to say, by faith. And how that faith to justification is to be obtained, I showed him from Es. liii. 11.; Jerem. xxiii. 6; and Dan. ix. 24. He requested me, before he left me, to send him the Hebrew New Testament and other books, by which he might be assisted in his further examination of truth. This request I hope to comply with by friends, who during the summer, may visit this watering place.

Finally, I must be allowed to express my heartfelt satisfaction at the information you have given, of the weekly prayer meeting of your Committee, when you not only remember before the throne of mercy, the lost sheep of the house of Israel, but also those who labour among them, among whom I also have a share in their intercession. The prayer of *one* just availeth much; if *two* agree in praying in the name of Jesus, for whatever it may be, it will be granted. How great must be the efficiency of the *united* prayer of many servants of the Lord? All the powers of the world, nay the gates of hell can do nothing in opposition to such prayers. Recommending myself to your continuing benevolence, I am by the grace of Jesus Christ,

Yours, respectfully,
J. P. GOLDBERG.

LETTER FROM COUNT DOHNA.

*Hermisdorf, (near Dresden,)
July 12, 1823.*

My dear friend,

I FEEL it incumbent on me to lay before you again some information respecting our association. We cannot say indeed, that our chief object to enlighten and to bring back to the Lord his people of Israel by oral instruction, or by the distribution of the written word, has been hitherto attained to the full extent of our

wishes. With the exception of some Jews, with whom Mr. Goldberg, during the fair at Leipzig, and on other occasions, has had beneficial conversations, and the visit of another Jew, who, though very ignorant in spiritual matters, manifested a great concern for salvation by divine mercy; no Jew has made himself accessible enough to justify a hope of his conversion. But on the other hand, we are bound to glorify from our whole heart, the grace of God, which is visibly exhibited in the formerly Israelite, now Christian children of the Lichtenstadt family. This family, with the exception of the father and the eldest son, having made their public profession of the Christian faith, and being baptized in the church in the presence of a very numerous congregation, all the members of the Committee filling the office of godfathers, but without paying the usual fees, we now see all the members walking in a truly hopeful way. We have particular reason to rejoice in the grace of God, which is manifested in the conduct of the second son, who here in Hermsdorf, is learning the art of gardening, and always behaves obediently and industriously, and also in the seven younger children, who are jointly educated. I wish you, my dear friend, could be an eye-witness; you would certainly rejoice with us. But now, one object very much occupies our minds, to procure for our institution a house, as a property; for we see every day, how difficult it is to educate children in the fear and nurture of the Lord, in a house, whose proprietor is, indeed, favourably disposed to our cause, but whose other inmates, even unconsciously exert a pernicious influence on the pupils. We, therefore, anxiously look out for a quiet place, where we, without disturbance, might bring up our children; and we do not hesitate to lay before your venerable Committee, our cordial request to assist us, if possible, with a loan of 3 or 4000 dollars, (5 or £600 sterling) by which, and some other re-

sources, we might be enabled to purchase a house and a garden for the continuance of our institution. By letting part of the premises to Christian and known friends, and from some other resources, we should recover a sum, equal to the annual interest of the capital. I earnestly request you to submit this our cordial wish, to the consideration of the Committee, and to inform me, whether or not we may indulge that hope of the loan.

Yours, &c.
DOHNA.

EXTRACTS OF A LETTER FROM
MR. J. C. MORITZ.

*Ostrog, in Volhynia, June 21,
(O. S.) 1823.*

Dearly beloved Sir,

I HAVE seen extracts of the Journal of my dear unknown brother Wolff, of his travels and labours since he had left England and Egypt, on his road to Jerusalem; he seems to be a very hopeful young man, of considerable talents, and possessed with the same spirit as the apostle Paul; if the Lord keeps him faithful, he may become a very burning and shining light: as a missionary, it will be very difficult to find a native Christian to fill up his place.

It is my daily prayer to God for Israel, that they might be saved, and that the Lord would soon in mercy cause his Spirit to blow on the dried bones of Israel, and make them again *spiritually and temporally* alive; and I rejoice to hear and to see, if any of them, *as the first fruits*, begin to arise upon their legs, and seek Jehovah their God and David their king; which is to me an earnest of the entire fulfilment of the gracious promises of God at the set appointed time.

Shortly before my leaving Zytomir, a young Jewish boy of fifteen years of age, expressed his desire to me to become a disciple of Christ. He is one of those many boys that visited me at my first arriving at that town; but his parents sent him, for that

reason, to some other town, and returning home again to the Easter holidays, he immediately recommenced his visits, *but very secretly*, and now the Lord blessed my words upon his mind, so that he came to the above resolution. He is a very well-informed lad in Jewish literature, and of a very mild temper; his wish was to go to St. Petersburg, and there, far away from his parents and relations, to embrace Christianity, and to learn something whereby to gain his daily bread: but seeing no possibility myself to get him thither, I spoke about him to his Excellency, Prince Lubomirsky, Vice-Governor, who, after having had himself an interview with the lad, promised me to provide him with the necessary passport, and send him off with some respectable travelling family for Petersburg: and at his desire I left him some letters of recommendation to Petersburg for the lad. The name of this lad is J. L.

Finding no other work at Zytomir, I left it on the 29th of May, and arrived here on the 1st inst. Nearly all the time I have been here, there have been such heavy thunders and rains, that all the country, for many Polish miles round about, stands under water, and great damage has been done both in the fields and the meadows, and a number of mills have been shattered. All the lower part of this town has been under water, and the mill-dam having been broke through, one part of the town has been separated from the other, and all communication stopped; yet notwithstanding this, I have been visited at first by many Jews, of the poorer and ignorant class, to whom I gave more than a hundred Jewish-German Tracts, and twenty New Testaments in that language. Some of those Jews seemed to be very desirous to know the truth; and who knows if the Lord may not satisfy these low and despised souls with the bread of life, whilst those Jews that are puffed up with their learning and riches, are left starving for the want of this bread?

Since the dreary weather has somewhat diminished and the free passage restored, many of the more respectable and better informed Jews from this place, and many from Kreminetz, have been with me, so that I, upon the whole, have hitherto distributed here 450 divers Tracts, among which a number of my own last Tract, published in St. Petersburg, the others of your Society's Tracts, forty-four Jewish-German and sixteen Hebrew New Testaments, and six of Tremellius's Catechism; and it is my prayer that the Lord in his rich mercy would cause this seed to spring up, and to produce, some a thirty, some a sixty, and some an hundred fold, to the praise of his glorious name. One young Jew, of good family, in whose father's house I lodged three days, and who then received books of me, has several days *secretly* been with me, expressing his conviction of the truth of Christianity. We have had much conversation together, and I trust that he is sincerely seeking the truth. If the scanty opportunity I have to see him and to converse with him will enable me to get persuaded of the sincerity of his profession and intention, I shall assist him to set off for St. Petersburg.

Your's, &c.

J. C. MORITZ.

Rev. C. S. Hawtrej, London.

MALTA JEWS' SOCIETY.

Malta, June 21, 1823.

Gentlemen,

WE had the pleasure of writing to you in the early part of last month, acquainting you with the formation of the Malta Jews' Society, and the nature of the present designs of the Institution.

At the request of the Committee we now beg to state, that there have been received into our depository, from Dr. Naudi and Mr. Greaves, 415 Hebrew Bibles and Testaments, seventy-nine German-Hebrew Testaments, and 165 separate portions of

Scripture, chiefly Prophets; making a total of 659 Scriptures, together with about 12,000 Tracts, Cards, and small publications. The Tracts are chiefly German-Hebrew, and therefore of little use in the countries round the Mediterranean. The whole of these Scriptures and Tracts are the property of the London Jews' Society, and may be considered as forming a part of whatever grant the Committee of the Society may think it advisable to make for our use.

Although the immediate object for which the Malta Jews' Society was instituted, was to form a centre of communication and correspondence for Jews' Societies, as expressed in its rules, yet the Committee, desirous of enlarging their operations, have communicated their designs to several respectable gentlemen at different points round the Mediterranean, and have solicited from them such information as they may be able to afford, relative to the condition, moral and religious, of the Jews, as well as their numbers and the languages they are best acquainted with. At the same time the Committee will be obliged to you, for any information you may have it in your power to give them on the state of the Jews on the northern and southern shores of this sea, and the best means you could suggest for benefiting them.

We have not heard from the Rev. Mr. Way since his departure on the 8th ult. We remain, Gentlemen,

Your's, &c.

W. DE LA CONDOMINE.

CLEARDO NAUDI.

To the Secretaries of the London Society.

P. S. We subjoin a list of our Committee.

President.

W. R. Wright, Esq. Judge of His Majesty's High Court of Appeal in Malta.

Treasurer.

G. Damerum, Esq. Dep. Com.-Gen.

Secretaries.

W. De La Condamine, Esq. Dep. Ass. Com.-Gen.

Cleardo Naudi, M. D.

Committee.

J. Hennell, M.D. F.R. S. E.

Rev. Wm. Jowett, M. A.

Rev. Daniel Temple

Rev. J. Goodall

Capt. Atchison, R. A.

Joseph Greaves, Esq.

BAPTISM OF A CONVERTED JEW AT THE EPISCOPAL JEWS' CHAPEL.

ON Sunday Evening, Sept. 7, an English Jew made his public profession of faith in Christ by baptism, at the Episcopal Jews' Chapel, before a numerous congregation. It being the evening of the Monthly Lecture on the Old Testament Types, a considerable number of Jews were present, and witnessed the administration of the solemn ordinance.

SUBJECT for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, Oct. 5th, 1823,—JOSEPH A TYPE OF THE MESSIAH.

JOURNEY OF REV. MESSRS. SIMEON, MARSH, AND WOODD.

THE Anniversary of the Colchester Auxiliary Society was held at the New Room, on Thursday, the 29th of August. The Chair was taken by J. Benwell, Esq. and Resolutions were moved and seconded by the Rev. Messrs. Newman, Woodd, Dodsworth, Simeon, Stewart, Harrington, Marsh, Burgess, and Charles Boutflower, Esq. The Meeting was numerously attended, and above twenty Clergymen were present. Sermons were preached previous to the Meeting, by Rev. Messrs. Woodd and Stewart, for the General Fund, and by Rev. Mr. Marsh, for the Palestine Fund.

Above £105. was added to the Funds of the Institution, by the several Collections.

Sermons were preached at Ipswich, on Sunday, the 27th, by the Rev. Messrs. Simeon and Marsh, and the Meeting was held on Wednesday, the 30th inst. which was more fully attended than any that had before been held in that place, where the great cause is evidently, under the blessing of God, gaining ground in the hearts of Christians.

The Rev. Messrs. Simeon, Woodd, and Marsh, afterwards proceeded northwards. Sermons were preached by them at the following places:—

<i>Tues. 5,</i>	Rev. Mr. Woodd, at Potton, (Rev. Mr. Whittingham, Vicar)	9	6	0
<i>Thurs. 7,</i>	Rev. Mr. Simeon, at Lubenham, (Rev. Mr. Bullivant)	11	15	6
<i>Friday 8,</i>	Do. at Ashby Holville, (Rev. Mr. Wilkinson)	9	0	0
<i>Sun. 10,</i>	Do. at St. Mary's, (Rev. Mr. Mitchell).....	32	6	0
	Do. at Rothley, (Rev. Mr. Babington)	13	5	6
	Rev. Mr. Woodd, at Somerby, (Rev. Mr. Nutt).....	2	10	6
	Do. at Twyford, (Rev. Mr. Grantham)	4	1	6
	Do. at Hungerton, (Rev. Mr. Grantham)	11	13	7
	Rev. W. Marsh, at Desford, (Rev. Mr. Fry)	5	2	5
	By Plate held every Lecture Evening, by one of his children	2	1	2
	Rev. W. Marsh, at Thurlaston, (Rev. Mr. Hoare).....	5	14	11
	Do. at St. Martin's, (Rev. Mr. Vaughan)	20	6	0
<i>Mon. 11,</i>	Do. at Stoney Stanton, (Rev. Mr. Doyle)	7	11	8
	Penny Society at Ditto	1	5	0
	Rev. Mr. Simeon, at Syston, (Rev. Mr. Morgan)	6	5	10
	Rev. Mr. Woodd, at Thornton, (Rev. Mr. Simpson).....	3	0	0
<i>Tues. 12,</i>	Meeting at Leicester.....	13	0	0
	Rev. Mr. Woodd, at St. Mary's.....	18	0	1
	Rev. Mr. Grimshawe, at Melton Mowbray, (Rev. Mr. Godfrey)	11	5	0

The Meeting at Leicester was held on Tuesday, the 12th of August. The Chair was taken by T. Babington, Esq. and Resolutions were moved and seconded by the Rev. Messrs. Mitchell, Erskine, Fry, Martin, Vaughan, Doyle, Bugg, Stewart, Paget, and — Herrick, Esq. There were twenty-eight Clergymen present. The Anniversary was, on the whole, more productive than usual in Leicestershire, and the thanks of the Society are due to the Rev. Mr. Mitchell for his great preparatory exertions. After the Leicester Meeting, Mr. Woodd returned home, and Mr. Ruell joined the deputation at Manchester.

Sermons were preached at Derby, on Sunday, the 10th, by the Rev. T. Mortimer. The Annual Meeting was held in the same week. The Chair was taken by Sir Matthew Blakiston, Bart. and Resolutions were moved and seconded by the Rev. Messrs. Simpson, P. Gell, Maddocks, of Huddersfield, Gipps, of Hereford, J. Carr, Sims, Unwin, and J. W. Evans, Esq. M. P.

From Derby, our friends proceeded to Sheffield, where a Meeting was

held; the Rev. Mr. Sutton in the Chair. Resolutions were moved and seconded by the Rev. Messrs. Cotterill, Best, Blackburn, and R. Hodgson, Esq. Sermons were afterwards preached at the following places:—

<i>Thurs. 13,</i> Collected at the Meeting.....	14	3	6
Moiety of Ladies' Box.....	5	0	0
Rev. Mr. Cotterill's Children	3	13	10
Rev. W. Marsh, at Beverley Minster, Hull, (Rev. Mr. Coltman).....	11	13	0
Do. at Holy Trinity, Hull	17	0	0
Do. at St. John's, Do. (Rev. Mr. Dikes)	25	1	0

The Annual Meeting at Leeds was held August the 18th, B. Sadler, Esq. Mayor, in the Chair. Resolutions were moved and seconded by the Rev. Messrs. Holmes, Murray, Bailey, Kinsman, Garnon, Schomberg, Ramftler, Moravian Minister, William Hey, Esq. Alderman, and J. Dixon, Esq.

<i>Mon. 18,</i> Collected at the Meeting.....	10	5	10
Rev. C. Musgrave(<i>Don. H. T.</i>)	5	0	0
Ditto.....(<i>Sub.</i>)	1	1	0
Rev. Mr. Walker(<i>Do.</i>)	1	1	0
Rev. Mr. Simeon, St. Paul's, (Rev. Mr. Jackson).....	74	5	8
Do. at Bradford, (Rev. Mr. Heap)	10	5	6

A Meeting was held at Bradford, on the 19th, — Rand, Esq. in the Chair. Resolutions were moved and seconded by the Rev. Messrs. Kinsman, Ramftler, Atkinson, Morgan, Bishop, Howorth, Boddington, and Dr. Steadman, Baptist Minister. The Collection amounted to £6. 7s. 7d.

Sermons were also preached at Halifax, as follows:—

Wed. 19,	Rev. Mr. Marsh, at the Parish Church, (Rev. Mr. Knight)	25	0	7
20,	Do. at Sowerby Church, (Rev. Mr. Ogden)	4	18	0
	Rev. C. Simeon, at Elland, (Rev. C. Atkinson).....	15	1	1
	Rev. Mr. Wilmot, M. A.(Sub.)	1	1	0

Our friends then proceeded to Manchester, and Sermons were preached as follows:—

<i>Sat. 23,</i> Rev. Mr. Simeon preached to the Jews at St. James's, (Rev. Mr. Hollist).....			
<i>Sun. 24,</i> Rev. Mr. Simeon, at St. James's, (Rev. Mr. Hollist)	29	0	0
Do. at All Saints, (Rev. Mr. Burton)	27	0	0
Rev. W. Marsh, at Budworth, (Rev. R. Jones).....	4	2	9
Do. at Bowden, (Rev. W. H. Mann)			
<i>Tues. 26,</i> Do. at Tunstall, (Rev. W. C. Wilson).....	7	13	10
<i>Wed. 27,</i> Do. at St. George's Chapel, Kendall, (Rev. Mr. Tuill)....	7	10	7
Rev. Mr. Simeon, at St. Clement's, (Rev. W. Nunn)	25	0	0
<i>Frid. 29,</i> Do. at Preston Church, (Rev. R. Carus Wilson)	21	8	0

Sir Oswald Moseley, Bart. took the Chair at the Manchester Meeting, which was most numerously attended. Many persons went away for want of room to admit them. Resolutions were moved and seconded by the Rev. Messrs. Marsden, Burton, Nunn, Tattershall, Simeon, Marsh, Ruell, and Thomas Harbottle, and W. Townend, Esqs.

A Meeting was also held at Lancaster; the Rev. Mr. Houseman in the Chair. The movers and seconders were, the Rev. Messrs. Dixon, W. Carus Wilson, L. Threlfal, Esq. and Mr. J. Ware. The Collection amounted to £12. 10s.

At Liverpool, the following Sermons were preached:—

<i>Sun. 31,</i> Rev. Mr. Simeon, at St. Andrew's, (Rev. Mr. Jones)	28	3	4
Two Sermons at St. Matthew's, by Rev. Messrs. Marsh and Ruell, (Rev. Mr. Tattershall).....	21	6	4

Rev. W. Marsh, at Seaforth, (Rev. Mr. Rawson).....	19	10	2
Do. at St. Andrew's, (Rev. R. Jones) <i>For Palestine Fund</i> ..	24	7	0
Collected at the Meeting.....	20	13	4

The Annual Meeting was held on the 1st of September, at which it was calculated not less than 2000 persons attended, and many were unable to get in. Rev. Mr. Driffield, Vicar of Prescott, in the Chair. Resolutions were moved and seconded by the Rev. Messrs Tattershall, Buddicombe, Dawson, Jones, Rawson, and W. Leach, Esq. The Rev. Mr. Simeon preached to the Jews at St. Matthew's Church, on Tuesday Evening: from thirty to forty attended, and Mr. S. had some pleasant conversation in the vestry with several of them. Mr. Simeon, accompanied by the Rev. Mr. Marsh, on the following day, met some friends at Chester, where Committees were formed to further the interests of the cause.

Ladies' Committee:—Mrs. Thackeray, Mrs. G. B. Granville, Mrs. F. Cumming, Mrs. G. Harrison, Mrs. Brassie, Mrs. Parry, Mrs. Monk, Mrs. Dutton, Mrs. Adams, Miss Rogers, Misses Hoskins, Miss Bromfield, Miss Williamsou, Miss Morgan, Miss Adams, Miss Lloyd, Miss Margaret Ward.

Gentlemen's Committee:—Aldermen Laiden, Newell, Francis, and Rogers, J. Finchett, Esq. Dr. Thackeray. George Walker, Esq. George Harrison, Esq. Mr. R. Buckley, Mr. Thomas Whittell, Mr. J. Babington, Mr. T. Chaloner, J. Price, Esq. Mr. G. Harrison, Rev. Mr. Hoskins, Mr. W. Brown, Rev. A. Davies, Rev. T. Williamson.

Secretaries:—Rev. W. F. Parry, Rev. W. Clarke, Mr. John Seacome, Mr. Thomas Seacome.

Treasurer:—G. B. Granville, Esq.

Sermons were also preached at Hull and Beverley, by the Rev. W. Marsh; by the Rev. D. Ruell at Knaresborough and Latchford; and by the Rev. C. Simeon at Cheadle, Newcastle under Lyme, and Lane End, at Tipton, (where above £30. was collected,) and at High Wycombe.

On the whole, we have the greatest reason to be thankful, not only for the abundant kindness with which our friends have been every where received, but also for the unquestionable proofs which they have seen of the increasing interest felt by Christians in behalf of God's ancient people.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Dickson, Lieut. W. R. N. by Mr. Woodhead	8	0	0
Mortlock, Miss M. M. produce of a box(<i>For Heb. Test.</i>)	13	0	6
Steinmetz, John, Esq. Homerton	1	0	0
Wilcockson, Miss, Blackwell, by Rev. R. Gell.....(<i>Do.</i>)	1	0	0
Aldershott, (Rev. C. Neat, Curate) collected after two Sermons			
by him	7	2	1
Beverley, the Minister, (Rev. J. Coltman, Minister) collected after			
a Sermon by Rev. W. Marsh.....	11	13	6
Cheadle, Staffordshire, (Rev. D. Pritchett, Rector) collected			
after a Sermon by Rev. C. Simeon....	7	17	0

Chichester,	by J. Marsh, Esq.	35	0	0
Clewer Ladies' Society,	by Mrs. Davies.....	11	1	2
Cradley, near Birmingham, (Rev. J. Jones, Minister) collected				
	after a Sermon, by Rev. C. Simeon	8	10	0
Derbyshire Society,	by Rev. R. Simpson	20	0	0
Great Marlow, Bucks,	by Miss Brown	2	12	0
Dorchester Ladies' do.	by Rev. J. L. Jackson	15	0	0
Halifax, by Rev. S. Knight, Congregational Collections there, and				
	at Elland and Sowerby, deducting expences	43	4	6
Henley on Thames Ladies' Society, by Miss Warner.....		2	0	0
High Wycombe, (Rev. C. Bradley, Curate) collected after a				
	Sermon, by Rev. C. Simeon	17	6	1
Hull Society,	by Mr. John Hudson, Jun.	39	5	9
Knaresborough, (Rev. A. Cheap, Vicar) collected after a Sermon				
	by Rev. D. Ruell.....	16	5	0
Do.	do. after Annual Meeting.....	10	19	0
London :				
Bentinck Chapel, (Rev. B. Woodd, Minister) collected				
	after two Sermons by him and Rev. W. A. Evanson	42	5	1
Do. Do.	for Hebrew Testament	23	18	6
Blackheath and Greenwich, by a few friends		1	15	6
Hackney and Clapton Ladies' Society, by Mrs. Barker		6	14	0
Wandsworth do. by Miss Williams		5	18	8
Potton, (Rev. R. Whittingham, Vicar) collected after a Sermon				
	by Rev. B. Woodd	9	6	1
Preston,	by Rev. R. C. Wilson.....	30	10	10
Rumsey Society,	by Rev. Jas. Crabb	4	0	0
Runcorn, Cheshire, (Rev. F. Masters, Rector) collected after a				
	Sermon by Rev. W. Marsh.....	13	18	5
Scotland :				
Irvine Bible Society, by Mr. John Miller		5	0	0
Northern Missionary Society, by Rev. D. Angus				
	M'Intosh, Tain.....	1	0	0
Stranraer Female Bible Society, by Wm. Symington,				
	Esq. (For Heb. Test.)	4	0	0
Southwell, Notts,	by Miss. Williams	2	0	0
Stainton, Lincolnshire,	by Mrs. Loft	4	17	4
St. Albans,	by Miss Wheeldon	10	0	0
Tipton, Staffordshire, (Rev. John Howells, Minister) collected				
	after a Sermon by Rev. C. Simeon	30	5	3
Woodham Walter, Essex, (Rev. Guy Bryon, Rector) collected				
	after a Sermon by Rev. B. Woodd..	5	12	0
Worcester Ladies' Society, by Rev. D. Morgan.....		18	14	0

The remaining halves of the Notes for £100. have been received.

For use in Library only

For use in Library only

I-7 v.8

Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8139